

*A Compilation Of Majalis Recited By Moulana Javed Abedi and
Moulana Sarkar Mehdi At JIC Kissimmee 2007*

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Moulana Javed Abedi Majalis One 2007

Al-Waqi'a (The Event)

56:77 (إِنَّهُ لَقُرْآنٌ كَرِيمٌ)

56:78 (فِي كِتَابٍ مَّكْنُونٍ)

56:79 (لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ)

This is the first time I have had the honor of coming to this imambargah. The ayat I have recited today is from the sura waqia. Our sixth Imam has said of this sura that the person who is in difficulty particularly financial problems should recite after the maghrib prayer continuously for 40 days. The Imam took responsibility that that person's rizq will increase. The Imam who has the authority has taken the responsibility for this.

If there is any momin in difficulty then he should recite it.

The ayat I have recited states that this is the Quran that is on a protected tablet and none but the purified can come close to it and touch it.

The Quran says that without doubt it is kareem. It is on the protected tablet. The Quran is on a hidden tablet. The Quran is in the hidden or protected tablet. The Quran is separate and the protected tablet is separate. People do not realize the meaning of the Quran and why it is called the Quran. Quran comes from Qirat meaning recite, Quran means that which has been read. Not the one that will be read but the one that has been read already. The other books are written first then read. The Quran was read first then it was written.

Who was it that read the Quran that the Quran is called the book that has been read? Allah has 99 names but none of these names are Qari or the one who read. The prophet of Islam didn't know how to read or write (so they say). So who read the Quran. Allah is not Qari so He didn't read. The other prophets did not know of the Quran so they didn't read.

55:1 (الرَّحْمَنُ)

55:2 (عَلَّمَ الْقُرْآنَ)

55:3 (خَلَقَ الْإِنْسَانَ)

55:4 (عَلَّمَهُ الْبَيَانَ)

[Pickthal 55:1] The Beneficent

[Pickthal 55:2] Hath made known the Qur'an.

[Pickthal 55:3] He hath created man.

[Pickthal 55:4] He hath taught him utterance.

He has given someone the knowledge of the Quran first then he created him and taught

him how to speak. He gave the entire knowledge of the Quran. Who is this person oh Allah. Who is this person who knew the entire Quran. List all the prophets and none has done the recitation of the Quran in its entirety besides the son of Abu Talib. Moulana feels that of all the people Imam Ali was given the knowledge of the entire Quran by Allah and this is proved by the following incident. On being handed to the prophet he recited the entire Quran and proved till the day of judgment the interpretation of the sura Rehman and showed who this person is. Oh Ali you showed us the Quran and its interpretation.

The prophet raised the real or manifest Quran above his head as an alam on the day of Ghadeer. Oh Quran you show are you kareem alone. Read the entire Quran. Later on in Sura Waqiya it says

56:77 Behold, it is a truly noble discourse,

56:77 (إِنَّهُ لَقُرْآنٌ كَرِيمٌ)

In sura Hashr Allah says Oh Mohammed I gave you the Sura Hamd and the Azeem Quran. When the Quran is one how is it Azeem, Kareem in different places. Please explain this to us.

When the Quran is in the protected tablet it is majeed.

56:77 (إِنَّهُ لَقُرْآنٌ كَرِيمٌ)

When it is in the hidden book it is kareem.

When the Quran is on the heart of the prophet it is azeem.

As the Quran changes the places in which it is its attributes change.

In sura maida Allah says

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ **5:15**

[Pickthal 5:15] O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. now hath come unto you light from Allah and plain Scripture,

We have sent you the light to you oh Mohammed and the holy Book. When the light is with the Quran then it should have certain names. As the names of the Quran change then the name of the light change and when the light comes in the family of Abdullah it is called Mohammed, in the family of Abu Talib Ali and in the family of Fatima it is called Hussain---

When the Quran claims then it becomes light. It says as follows:

لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأُمْتَالُ أَنْضَرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ (59:21)

[Pickthal 59:21] If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect.

If the Quran was descended on some mountains then some would bow and some would split asunder. Do you know where the mountains were split. When Fatima Bint E Asad came close to the Kaaba and said to Allah that please make my difficulty easy. As she thought this then the wall of the Kaaba split asunder. The kaaba was made of rocks from the mountain. Once she went in 360 rocks or idols fell down.

Another ayat says that this is the Quran using which you can move mountains from their place. The earth can be split, you can speak to the dead using the Quran.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ بَلْ لِلَّهِ الْأَمْرُ

[Pickthal 13:31] Had it been possible for a Lecture to cause the mountains to move, or the earth to be torn asunder, or the dead to speak, (this Qur'an would have done so).

This is an ayat of the Quran. 14 centuries have passed give me examples of these things. If ayats gave all power to move mountains then the Qari in Afghanistan would move the mountains using the ayat of the Quran and destroy their enemies. However the Quran claims that this is true then show me the proof. Sometimes I fear that if some know of these ayats of the Quran then they would say that the Quran has ayats that claim much but there is no example.

(إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ) 3:59

[Pickthal 3:59] Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is.

When the Quran said that Jesus is not the son of god but his example is as that of Adam who was born of neither mother or father. They say that we do not understand this. Then the ayat of mubahila was revealed.

فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ (وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ) 3:61

[Pickthal 3:61] And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.

[Pooya/Ali Commentary 3:61]

This verse refers to the well-known event of mubahilah mentioned in every book of history, traditions and tafsir written by Muslim scholars.

The Holy Prophet was sending invitations to all to accept the true religion of Allah. Tribe after tribe, region after region, were coming into the fold of Islam. One such invitation was sent to the Christians of Najran, a town in Yemen, in the 9th year of Hijra. A deputation of 60 scholars came to discuss the matter with the Holy Prophet. Abdul Masih, the chief monk, asked him as to who was the father of Isa, thinking that the Holy Prophet would accept (God as the father of Isa. Verse 59 of this surah was revealed and presented to the Christians as a reply but they did not listen to reason. Then this verse was revealed to call them to a spiritual contest by invoking the curse of Allah on the liars mubahilah. The Christians agreed to this contest.

Early next morning, the 24th of the month of Dhilhijjah, the Holy Prophet sent Salman to the selected site, outside the city area, to set up a shelter for those whom he would take with him, as his sons, women and selves.

A large number of companions assembled in the masjid, making themselves available for the selection. On the opposite side of the field, selected for the contest, the Christians, with their selected men, women and children appeared on the scene.

At the appointed hour, a huge crowd, standing in wait, saw the Holy Prophet coming in, Imam Husayn in his arms, Imam Hasan holding his index finger, walking beside him, Bibi Fatimah Zahra, close to his heels and Imam Ali just behind her-as his sons, women, and selves. It should be noted that although there was provision for "women" and "selves" the Holy Prophet selected one "woman" and one "self"-Fatimah and Ali, because there was no woman and no man among his followers at that time who could be brought into the contest of invoking the curse of Allah on the liars. They alone were the truthful ones. (see commentary of al Tawbah: 119).

The Holy Prophet raised his hands to the heaven and said:

"O my Lord! These are the people of my house".

The chief monk looked up and down at the faces of the Pure Five (Panjatan Pak), from whom emanated a radiant and brilliant glow; and this sight filled him with awe and anguish. He cried out aloud:

"By Jesus! I see the faces that if they turn upward to the heavens and pray, the mountains shall move. Believers in Jesus of Nazareth, I tell you the truth. Should you fail to come to some agreement with Muhammad, he, along with the godly souls with him, shall wipe out your existence for ever, should they invoke the curse of God on you."

The Christians saw the wisdom of their chief and readily agreed to arrive at a settlement. As there is no compulsion in religion (Baqarah 256), the Holy Prophet gave them complete freedom to practise their faith. He also agreed to protect their lives and possessions; and for this service the Christians consented to pay a nominal fee (Jizya). It was an extraordinary manifestation of the glory of Islam; therefore, the followers of Muhammad and Ali Muhammad celebrate this unique blessings of Allah (bestowed on the Ahl ul Bayt) as a "thanksgiving" occasion of great joy and comfort.

Many Muslim scholars, commentators and traditionists whom the ummah acclaim with one voice, have given the details of this event with following conclusions:

(1) The seriousness of the occasion demanded absolute purity, physical as well as spiritual, to take part in the fateful event.

(2) Only the best of Allah's creations (the Ahl ul Bayt) were selected by the Holy Prophet under Allah's guidance.

(3) It, beyond all doubts, established the purity, the truthfulness and the sublime holiness of the Ahl ul Bayt.

(4) It also unquestionably confirmed as to who were the members of the family of the Holy Prophet.

(References:- Mahmud bin Umar Zamakhshari in al Khashshaf; Fakhr al Din al Razi in Tafsir Kabir; Jalal al Din al Suyuti in Tafsir Durr al Manthur; Tafsir Baydawi; Tafsir Nafsi; Tafsir Ibna Kathir; Sahih al Muslim and Sahih al Tirmidhi.)

A very large number of Muslims (and also nonmuslims) witnessed the contest and came to know that Ali, Fatimah, Hasan and Husayn were the "Ahlul Bayt" addressed in verse 33 of al Ahzab, known as ayah al tat-hir or the verse of purification.

In this verse, the divine command allows the Holy prophet to take with him "sons", "women" and "selves"; therefore, had there been "women" and "selves" worthy to be selected for this symbolic contest, among his companions, he would certainly have selected them, but as it was seen by one and all, only Fatimah and Ali (and their two sons) were chosen, because none of the anxiously waiting companions (among whom were the three caliphs and the wives of the Holy Prophet) was truthful or so thoroughly purified as to deserve selection for an event which was divinely decreed in order to also make known the true successors of the Holy Prophet.

The word anfus is the plural of nafs which means soul or self. When used in relation to an individual, it implies another being of the same identity with complete unity in equality; therefore, one is the true reflection of the other in thought, action and status, to the extent that at any occasion or for any purpose, any one of them can represent the other. Even if the word nafs is interpreted as "the people", it is clear that Ali alone is "the people" of the Holy Prophet.

Then we will invoke the curse of Allah. You bring your sons, we ours, you bring your souls and we ours, you bring your women and we ours you bring your children and we ours.

The prophet took none from his house but left none from Ali's house. The ayat said bring from your house. He brought Imam Hasan, Hussain, Imam Ali and Bibi Fatima. The ayat says bring all the sons, all the women, all the men and all the souls. He brought these people. When the christians saw who came with the prophet ---. All said that give us the alam in khaibar but as the ayat said that let us invoke the curse of Allah on the liars then none dared to step forward to accompany the prophet in mubahila. When the christians saw that the 'close companions' of the prophet didn't come with him but these pure people. The christians said that we see such people that if they gesture the mountain would move. The christians were actually interpreting the Quran.

In all the lectures you have heard in this center in all your life you would not have heard a curse invoked on the christians. The curse goes only on the person who actually deserves it.

In manners we are on the path of Mohammed but we do not pity the enemies of Ali. We always send the person who deserves a curse that which he deserves. I will recite more poetry pertaining to my topic as I consider reading these majalis ibadat and we don't look around when we do ibadat amongst the shia.

We have garlands of curses for every yazid. Yazid himself has died but his relatives are still around.

In mubahila the christians acknowledged that if they gestured then the mountains would move. Curses are invoked on the person who comes to challenge the truth and then do not step back.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ
2:30 (وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ)

[Pickthal 2:30] And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.

The angels had objected to the clay model of Adam when it was created but none curse them as they stepped back however the shaitan didn't and kept opposing Adam and his progeny and we curse him. We also do not curse those that come forward against the masoomeen but step back but do not stop the curse form the person who opposed the masoomeen.

The Quran can split the earth. If this was easy Qaris (reciters of the Quran) could remodel the earth as you pleased. We do not see this happen. When Khyber could not be conquered for a while by the muslims then the prophet said that he will give the alam tomorrow to the person who loves Allah, the prophet and who does not flee and will have victory. Those who desired the alam kept up all night in khyber. A poet asks the people who kept up all night in khyber in the desire of the alam that indeed accept that his is not bidat.

At dawn the prophet called the Imam saying Naade Ali. Imam Ali then planted the alam on the rock then he raised the door of khyber with two fingers, then when Marhab came forward. Marhab was 70 years old and Imam Ali was younger. When Imam Ali took out the zulfiqar then Marhab called him a kid. Imam Ali said try and save yourself if you can. Marhab also pulled out the sword and attacked Imam Ali. Imam Ali defended himself and then when he struck Marhab then the helmet is cut in half then Marhab then the horse was starting to be cut in half at this time Allah said to Gibraeel that go and put your wings so that the sword does not strike the earth as if it does so then the earth would split. Personally I do not believe this that the angels wing stopped the Zulfiqar. However his sword only cut the batil or incorrect things and stopped when it came to the true things thus it didn't cut the wing of gibrael.

Using the Quran you can speak with the dead. This implies that the dead can come to life. This is easy recite the Quran and save lives. Once the doctors give up recite the Yasin and then make the difficulty easy. Even the Qari (reciter of the Quran) accepts that the sura Yasin makes things easy. You accept the Quran as making things easy and do not believe that the protector of the Quran does not? What kind of muslims are these?

Quran came to make the dead come to life. Is there an example of this? In the battle of siffin as Imam Ali was returning after victory he was passing a graveyard. Khambur his slave was with him and Imam Ali moved the dirt around a grave and the person got up and gave Imam Ali a salaam. Imam Ali then told the man to go and tell his tribesmen who brought him back to life. Then he brought back Ibn Abdullah to life and told him to go and tell his family that the slave of Allah Ali brought him back to life. Khambur asked him why did you do this? You kicked the grave and one came to life in the other place you had to do prayer to bring him back to life? Imam Ali said that this is so that none

who believe in me can be misguided. If I brought both back to life by kicking the earth then people may call me god however as I did prayer to Allah and showed what I could do I proved that I am a slave of Allah. By doing these two things Imam Ali showed that he is neither like us nor like Him. The one who takes you to Him and connects Him to you is Ali. Without Ali all things are incomplete. Some say we follow 4 others 5 without Ali neither 4 nor 5 (caliphs) are complete.

A mother brought her son in a shroud to Imam Ali please say the prayer for the dead person. The one who comes against Imam Ali is a snake indeed. She says my son died oh Ali. Imam Ali says what do you expect of me? She says please do the prayer for my dead son. He asks thrice and she gives him permission thrice to do the prayer. The Imam asked does your motherhood give me permission to do this. She said yes oh Ali. Imam Ali is raising his hand and as he does this her son who was actually alive in the shroud was dying slowly.

In Ghadeer the prophet said do you accept me as superior to your souls and the master of your soul then accept Ali as such.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ
(إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ) **5:67**

[Pickthal 5:67] O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk.

The Holy Prophet mounted a tall pulpit and delivered a long sermon, recounting his services towards the fulfilment of his mission as the messenger of Allah. He asked the audience whether he had conveyed to them the commands of Allah, enumerating them one after another.

The huge gathering, in one voice, said "yes". "Do I wield authority over your souls more than you do?" He asked.

"Certainly it is so, O Messenger of Allah". They replied.

Then he asked Ali to come up. He held him in both his hands, raised him high, so much that the whole assembly of men and women saw him clearly.

He again addressed them:

"O men and women! Allah is my Mawla (Lord-Master). I am the mawla of the faithfuls. I have a clear authority over their souls, And of whomsoever I am the mawla (this) Ali is his mawla. O Allah! Love him who loves Ali, hate him who hates Ali."

At the end of this declaration the following verse was revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ
(غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ) 5:3

"This day I have perfected for you, your religion, and have completed my favour on you, and have chosen for you Islam, as religion."

(MA-IDA: 3)

Imam Ali asked permission thrice but he is actually telling the woman save your sons life as if he said the prayer then the son would die.

As Imam Ali said the prayer for the 'dead son' the woman stepped forward and said you did the prayer for the dead on a live person. Imam Ali said check him. As she did and opened the shroud she saw that her son had died in the shroud. She said that I had sold my belief for money please bring him back to life I know you can. He asked why is this? She replied that the one who can raise his hands and can make the live person dead then he can kick and the dead can come to life.

The doctors say that if the heart stops then you die and they have other criteria. No my friends Ali has shown us what is life and what is death. He desired death the son died and he kicked and the person came to life. Imam Ali's intention is death and the kick (or stumble) is life. Why do we lie on the threshold of Najaf this is so that he may stumble on us and we may be cured.

On the day after ashura we have seen the mutilation of the bodies of the martyrs. Their bodies were trampled by horses. There were 7 tents and in one tent Fizza was with Bibi Zainab. She saw some men come from Yazid's army with swords and fire. She said that when I rejected the throne of africa and came to Imam Ali as a slave to serve Bibi Fatima I had never prayed that Zainab come in front of strangers. She prayed that these people stop. Zainab said Ali's daughter is with you do not fear. The army advanced and burnt the tents one by one. The bibi's ran from one tent to the other. They ran from one tent to the other. When the 6th tent was burnt then the 7th tent had our next Imam Zain Ul Abedeen in it who was ill and in a stupor. All the bibi's stopped and collected in one place. The drunk people of shaam came close to the bibis and hit the bibis on the head with the spear and remove their chador's. Hazrat Abbas's corpse trembled at the river furaat as this was going on. People say ask for prayers when you are crying from your heart. This is as a greiving mother is with you when you are in this state. The bibis went to kufa and sham but their souls were with their chadors. The poet says tie the corpses and take them with you the syedani's died when they left home and their chadors were removed. Habib Ibn Muslim said that one of these bibi's went to the 7th tent and picked up the ill Imam and carried him out of the burning tent. She asked the Imam Oh Sajjad Zainab is here, Oh Sajjad your aunt has to give a test please answer. Oh sajjad I am the destitute sister of 18 martyr brothers. No answer. Your aunt has to go without her chador in shaam and kufa. She then

said oh Sajjad by your grandmother Fatima open your eyes. As his eyes opened he saw his aunt without chador. He said oh aunt where is your chador. He asked where all the martyrs were and he was informed of each and every one of them and saw his father's head on the tip of a spear. Oh Sajjad you are now the Imam of the time I am asking you as you are the Imam of the time. Should we die in the tent or go out? Imam Sajjad said oh aunt we should leave the tent. Imam Sajjad tried to stand up 7 times and fell 7 times. He said oh aunt you are the daughter of mushkil kusha Imam Ali help me. She said do not worry Oh Sajjad I will help you. She was unable to stand up with Imam Sajjad then she looked toward Najaf and said oh Baba oh my brother Hussain and she took the Imam out ----.

Questions

- 1) Recitation of which sura helps you with financial problems?
- 2) In moulana's opinion who was the person to whom Allah had revealed the entire Quran?
- 3) What does the Quran say we can do by reciting it to mountains and the dead?
- 4) Who does moulana think is an example of a person who can split a mountain?
- 5) Who does mouolana think spoke to dead people and brought them back to life?
- 6) What did this person do to bring the people back to life?
- 7) What is the mubahila?
- 8) What happened to Marhab?
- 9) What happened at Khyber?

What important things did Bibi Zainab do in karbala?

Moulana Javed Abedi Majalis 2 2007

This is my second majalis in this esteemed JIC center. You have come to the door of the masoomeen with your desires. I hope that all the duas of the momins and the momina's reach the door at which all prayers are granted.

This ayat of Waqiya is opening the eyes of the world. There is no doubt that the Quran is kareem and it is in a protected tablet and none but the purified ones can come close to it and touch it.

Allah in the same sura at a different place said that this is an azeem book. We have discussed these three ayats yesterday that the Quran is kareem, azeem and majeed. As the place of the Quran changed Allah changed its names. In the protected tablet it is kareem, at the loh e mahfooz it is amajeed and on the heart of the prophet azeem.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ
جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (5:15)

[Pickthal 5:15] O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. now hath come unto you light from Allah and plain Scripture,

[Pooya/Ali Commentary 5:15]

"Hide" implies both suppression or concealment and distortion or misinterpretation, which the Jews and the Christians employed to deny the prophethood of the Holy Prophet; and "you" refers to them and their forefathers.

In their books there were many clear prophecies of the advent of the Holy Prophet, but they changed some and disguised others. There were also other truths, concealed by them, which have been again revealed in the Quran, omitting those which pertained to the particular age of their earlier prophets, and were not needed for mankind any more.

The "light" stands for that light about which the Holy Prophet had said:

"I and Ali are of one and the same light which Allah created as the first creation."

Kitabun mubin refers to the samit (silent) as well the natiq (speaking) Quran-Muhammad and ali Muhammad. See commentary of al Baqarah:2. Through the Holy Prophet and his Ahl ul Bayt and the Quran Allah guides those who follow His pleasure to the path of peace, out of darkness into light, by His will (bi-idhnihi).

"Darkness" implies ghulu and taqdir-refer to the commentary al Fatihah: 7.

Then Allah said that Oh mohammed I have sent to you noor or light and the book (kitabun mubeen). The light came first and then the book. Why didn't our prophet recite the Quran on being born right away as did Jesus. If he had done so then the ayat of the Quran would be different. Both the light and the book were sent to the prophet. The prophet had to be quiet for 40 years until the light of Ali was sent to him and then the Quran was sent to him.

What is noor or light. Understand the Quran and you will understand the noor. He said the Quran is with Ali and Ali is with the Quran. If I say that I am with you then it is obvious that you are with me isn't it? If someone says he is with me then it is understood that they are together. Why then this peculiar manner of this hadees.

Oh great prophet who is the pride of all the prophets, the one for whom the universe was created, the wisest of all men may I question you why you said so. He would reply that till the day of judgment all should realize that Ali is from the Quran and the Quran from Ali so all questions regarding the Quran can be answered by Ali.

The Quran claims that all things are in it. The family tree of the ignorant person who was asking Imam Ali is not in the Quran said the man. Imam Ali asked him what are you eating? He replied that a date. The Imam said that isnt it really a tree that you are eating? Isn't the seed going to become a tree? He accepted. Then Imam Ali asked him how he would prove this to all to see. The man said that he would put it in turab (the earth), Imam Ali said that until the Quran is handed over to Abu Turab's son it will not be understood.

The one who understood his own soul understood Allah. Understand your reality from the Quran. The Quran states the reality of man. When you are made evident from the wombs of your mother then you knew nothing, then He gave you the power to hear, the power to see and a beating heart. (Sura Nahl).

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ
16:78 (تَشْكُرُونَ)

[Pickthal 16:78] And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ
16:70 (قَدِيرٌ)

[Pickthal 16:70] And Allah createth you, then causeth you to die, and among you is he who is brought back to the most abject stage of life, so that he knoweth nothing after (having had) knowledge. Lo! Allah is Knower, Powerful.

Some are such that they will sleep in their youth the sleep of death, some will live so long that despite having knowledge you will lose your knowledge. You entered this earth jahil and leave it ignorant. Ignorance is impurity. You come impure and leave impure. You need a ghusl on entering the world an on leaving it. It does not matter that you are a

scholar, a doctor a politician, a european, an indian, live now lived in the past all are the same. The start is impurity and the end is the same. How dare you challenge the one who was born in the kaaba and died in the mosque.

Allah has sent you to this world. He has given you ears, eyes, heart. You didn't ask Him for these things He gave them to you Himself. He gave you these things so that you may thank Him. Allah does not desire your children your wealth your property but just desires your thanks. He asks you to thank Him. The way to thank Him is different. He said that if you thank Him He will increase your blessings.

Rizk ho kum me samaa the rizk comes from the sky. Thank Him and His blessings on you increase. The way of thanking is different it does not mean just speaking of it. As the blessings have been given to you your thanks must match His blessings. For the hearing the thanks is different, for the eyes the thanks different, for feet different. Your feet should take you to the imambargah, the kaaba, the tongue curse the enemies of Allah this is the way to thank Him. When He told you not to see something then do not see that see that which He told you to see. Raising your hand in His way, the heart should beat for Him and for the person for whom He told you to love.

Allah thanked some people and gave them gifts.

Adam thanked Allah from the earth. Allah gave him a gift. Ibraheem thanked him and he got Issac, Mariam thanked Him and she got Jesus.

Allah said in the Quran that all blessings come from the sky. All prayers go from the earth to the sky and all blessings come from the sky to the earth.

When the angel came to the earth as a beggar and asked Bibi Fatima for dry bread then Allah sent the sura Dahar in their honor. The one whom Allah thanks are the panjetan.

- (هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا) 76:1
- (إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا) 76:2
- (إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا) 76:3
- (إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا) 76:4
- (إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا) 76:5
- (عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا) 76:6
- (يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا) 76:7
- (وَيُطْعَمُونَ فِيهَا عَلَى حَبِّهِ مَسْكِينًا وَيَتِيمًا وَأَسِيرًا) 76:8
- (إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا) 76:9
- (إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا) 76:10
- (فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا) 76:11
- (وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا) 76:12
- (مُتَّكِنِينَ فِيهَا عَلَى الْأُرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا) 76:13
- (وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَذْلِيلًا) 76:14
- (وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا) 76:15

[Pickthal 76:1] Hath there come upon man (ever) any period of time in which he was a thing unremembered?

[Pooya/Ali Commentary 76:1]

The literal meaning of this verse is that the physical world existed long before man was ever heard of or mentioned.

Dahr means "time from the beginning of the world to its end".

According to the followers of the Ahl ul Bayt when it is accepted by the Muslim scholars that Ali has been crowned with surah ad Dahr (tajdar hal ata) it is obvious

that the question is an assertion that at no time the world was, is and will be without the existence of Ali ibn abi Talib. Refer to the commentary of Bani Israil: 1 for "There is no god save Allah and Muhammad is His Prophet with Ali as his right hand" written in celestial light in the heaven, witnessed by the Holy Prophet.

[Pickthal 76:2] Lo! We create man from a drop of thickened fluid to test him; so We make him hearing, knowing.

[Pooya/Ali Commentary 76:2]

The female ovum has to be fertilised with the male sperm for the birth of a new being having life in animality. Man as an animal has a very humble origin. Then he is given faculties of receiving instructions and intellectual and spiritual insight.

Aqa Mahdi Puya says:

Ibtala means trial. It has been used in the Quran in the sense that Allah provides opportunities to man to develop the faculties of intellect, reason and power to distinguish between good and evil, given to him by Allah, because through His prophet of highest spiritual standing he has been shown the right path. The divine guidance has been made available to man so that he may exercise his free will and choose either good or evil for which he is responsible and accountable.

[Pickthal 76:3] Lo! We have shown him the way, whether he be grateful or disbelieving.

[Pooya/Ali Commentary 76:3] (see commentary for verse 2)

[Pickthal 76:4] Lo! We have prepared for disbelievers manacles and carcans and a raging fire.

[Pooya/Ali Commentary 76:4]

Sins bind the sinner in a chain of causes and effects, due to which he loses his free will to repent, amend and follow the right guidance and ultimately destroys himself in the blazing fire of punishment. On the other hand the righteous who have surrendered their free will to the will of Allah and followed His right guidance will have wholesome, agreeable and refreshing drinks which do not cause intoxication. Camphor is cool and refreshing.

Some commentators say that kafur is the name of a spring in paradise.

[Pickthal 76:5] Lo! the righteous shall drink of a cup whereof the mixture is of Kafur,

[Pooya/Ali Commentary 76:5] (see commentary for verse 4)

[Pickthal 76:6] A spring wherefrom the slaves of Allah drink, making it gush forth abundantly,

[Pooya/Ali Commentary 76:6] (see commentary for verse 4)

[Pickthal 76:7] (Because) they perform the vow and fear a day whereof the evil is wide-spreading,

[Pooya/Ali Commentary 76:7]

Almost all the well known Muslim scholars agree that these verses were revealed when the following events took place:

One morning Fatimah Zahra found out that both her sons were ill. Then the Holy Prophet came to see them and advised Ali and Fatimah to make a promise to Allah that they would observe fasts for three consecutive days if their sons got well. Soon they returned to normal health. So Ali, Fatimah, Hasan, Husayn and Fizza fasted three successive days. Each day a different person came at the time of breaking the fast and knocked at the door. The man who came on the first day said:

"O Ahl ul Bayt of the messenger of Allah, I am a poor man. I am hungry Give me something to eat."

All that was there to eat was given away to him. All of them used water to break their fasts and went to sleep without food.

The man who came on the second day said:

"O Ahl ul Bayt of the messenger of Allah, my parents are dead. I am a destitute. Will you satisfy my hunger?"

All that was there to eat was given away to him. All of them used water to break their

fasts and went to sleep without food.

The man who came the third day said:

"O Ahl ul Bayt of the messenger of Allah, I am a just-now-freed slave. Give me some food."

All that was there to eat was given away to him. All of them used water to break their fasts and went to sleep without food.

After completion of three fasts when Hasan and Husayn became well again, Fatimah offered prayers of thankfulness to Allah; and then the Holy Prophet informed her that Jibrail had brought these verses in their praise.

Aqa Mahdi Puya says:

If in hubbihi (for the love of Him) in verse 8 the pronoun "Him" refers to Allah the phrase would be adverbial modifying yatimuna; and if it refers to ta-am (food) then the phrase would be adjectival qualifying food, meaning: inspite of the food being wanted for themselves-in view of verse 92 of Ali Imran this interpretation is preferable. However both the interpretations are valid and convey the same significance..

Verses 9 and 10 express the true motives of pious and unpretentious charity spoken by the Ahl ul Bayt to guide mankind that service in the way of Allah should be selfless and without the expectation of reward or thankfulness.

Light of beauty and bliss is reserved for the Ahl ul Bayt. Those who love them (Shura: 23) and follow their teachings will also earn the bliss according to the degree of their submission, obedience and love. They shall be kept safe from the evil of the day of judgement. Refer to the commentary of Hajj: 22.

[Pickthal 76:8] And feed with food the needy wretch, the orphan and the prisoner, for love of Him,

[Pooya/Ali Commentary 76:8] (see commentary for verse 7)

[Pickthal 76:9] (Saying): We feed you, for the sake of Allah only. We wish for no

reward nor thanks from you;

[Pooya/Ali Commentary 76:9] (see commentary for verse 7)

[Pickthal 76:10] Lo! we fear from our Lord a day of frowning and of fate.

[Pooya/Ali Commentary 76:10] (see commentary for verse 7)

[Pickthal 76:11] Therefor Allah hath warded off from them the evil of that day, and hath made them find brightness and joy;

[Pooya/Ali Commentary 76:11] (see commentary for verse 7)

[Pickthal 76:12] And hath awarded them for all that they endured, a Garden and silk attire;

[Pooya/Ali Commentary 76:12]

Aqa Mahdi Puya says:

The heavenly bliss here and in other places has been described to give an idea to man in his own imagery. In fact man will reach the height of his dignity in paradise with reference to his nearness to Allah. See commentary of Rad: 15.

[Pickthal 76:13] Reclining therein upon couches, they will find there neither (heat of) a sun nor bitter cold.

[Pooya/Ali Commentary 76:13] (see commentary for verse 12)

[Pickthal 76:14] The shade thereof is close upon them and the clustered fruits thereof bow down.

[Pooya/Ali Commentary 76:14] (see commentary for verse 12)

[Pickthal 76:15] Goblets of silver are brought round for them, and beakers (as) of glass

[Pooya/Ali Commentary 76:15] (see commentary for verse 12)

Allah gave some people one or two gifts. Abu Talib thanked Allah in a special way and Allah gave him a heap of gifts. As Abu Talib thanked Allah gave him gifts. Allah called Him Mahmood and He gave him Mohammed, he said fatir and He gave him Fatima, he thanked Him in different ways and Allah gave him the 12 Imams in his progeny. Allah said that there is no defect in your thanks and there is no decrease in my reward. Your thanks will be there forever and my reward will be permanent as well.

A poet said that we have never seen such a son of a kaffir that Allah gave him the zulfikhar and the prophet gave him his daughter.

14 centuries have passed. If the muslims had read the Quran unbiased then they would be

different.

90:1 (لَا أَقْسِمُ بِهَذَا الْبَلَدِ)

90:2 (وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ)

90:3 (وَوَالِدٍ وَمَا وَلَدَ)

[Pickthal 90:1] Nay, I swear by this city -

[Pooya/Ali Commentary 90:1]

As stated in the commentary of Ali Imran: 96 Makka was a sacred city on account of the house of Allah (ka-bah) long before Ibrahim was commanded by Allah to go there with his wife Hajirah and their son Ismail, and to rebuild it. See commentary of Baqarah : 124 to 129. In his prayer Ibra-him requested Allah to send to them a messenger, from among them, to deliver Allah's message to them and teach them the book and the wisdom and purify them (Baqarah : 129). The Holy Prophet was born in Makka. The adjuration in the name of Makka manifests the thoroughly purified holiness of the Holy Prophet in the opinion of Allah.

Aqa Mahdi Puya says:

Hillum in verse 2 means an unrestrained resident or inhabitant who was given unfettered freedom to exercise divinely delegated authority to do what he liked (and the Holy Prophet always did what Allah liked) in order to purify the people and the place. The Holy Prophet at last entered Makka with full authority to purify it from all idols and abominations, reestablished the worship of one true God, overthrew the rule of the pagan autocracy, and restored the honour of the righteous.

[Pickthal 90:2] And thou art an indweller of this city -

[Pooya/Ali Commentary 90:2] (see commentary for verse 1)

[Pickthal 90:3] And the begetter and that which he begat,

[Pooya/Ali Commentary 90:3]

Aqa Mahdi Puya says:

The begetter refers to Adam as the divinely chosen vicegerent of Allah and "that which

he begot" refers to the divinely chosen representatives of Allah sent to guide mankind.

In sura balad Allah says that by Mecca. Mecca was a city of drunk, gamblers, and of the disbelieving people. The city of those who buried their daughters. Allah is swearing by it? Abu Jehal and Hinda the one who chewed the liver lives here. Allah says that He is swearing as Mohammed lives here and a father lives here and a son lives here. At the time of the prophet what father and what son lived here at this time. Allama Mahdoodi said this applies to Adam and his son Sheesh however the Quran spoke in the present tense applying to the time of the prophet. We have always praised Abu Talib (the father) and Ali (the son). You tell me which father and son do you follow the other pair is Abu Sufiyan and Mauwiya the only other pair of father and son who lived in that time.

Some say that Abu Talib was a disbelieving man. Who read the nikah of the prophet? Abu Talib read the nikah when not even the prophet had read a nikah till that time. The muslims can never forget that nikah is the sunnat of the prophet. The prophet had never read a nikah till the time Abu Talib read the nikah of the prophet. Whenever a nikah is read this is not a sunnat of the prophet but the sunnat of Abu Talib as Abu Talib read the first nikah. You are allowed to read your nikah yourself. Use your thought process. After the eid if I am here and there is a famous scholar then you would ask me to read the majalis perhaps but ask the alim to read the nikah. If Ayatollah Seestani came here then all others would withdraw as the biggest scholar would read the nikah. At the time of the nikah of the prophet was there any other scholar. Had the prophet Adam, Ibraheem been there they would have said that oh prophet you are the one on whose heart the Quran has descended how can we read your nikah? That which the prophets would not do Abu Talib did.

I thought Abu Talib brought up the prophet. I read recently that Abu Talib didn't do this at all. Abu Talib called all the youth of Bani Hashim and told the prophet to go with whomsoever he pleases and that person would bring him up. The prophet stepped forward and asked Abu Talib to bring him up. Abu Talib didn't do this as per his own wish but as per the wish of the prophet.

53:1 (وَالنَّجْمِ إِذَا هَوَىٰ)

53:2 (مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ)

53:3 (وَمَا يَنْطِقُ عَنِ الْهَوَىٰ)

53:4 (إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ)

53:5 (عَلَّمَهُ شَدِيدُ الْقُوَىٰ)

[Pickthal 53:1] By the Star when it setteth,

[Pooya/Ali Commentary 53:1]

It is reported by Ibn Abbas that one night, after praying the Isha salat, the Holy

Prophet told his companions: "At dawn, tomorrow, a star will descend on the earth from the heaven. On whomsoever's house it will come upon will be my heir, my successor, and he is the divinely commissioned guide." The star descended on Ali's house. The hypocrites began to whisper that in love of Ali the Holy Prophet had gone astray. On this occasion these verses were revealed. The Holy Prophet is mentioned as sahib (companion) because he was living among the people addressed in this verse.

"He does not speak of his own will" has also been mentioned in Deuteronomy 18: 18:-

"Then the Lord said to me (Musa) : "I will raise up for them a prophet like you, one of their own race, and I will put my words into his mouth. He shall convey all my commands to them."

It is also mentioned in John 16: 18:

(Isa said): "However, when he comes who is the spirit of truth, he will guide you into all the truth; for he will not speak on his own authority, but will tell only what he hears; and he will make known to you the things that are coming."

The Holy Prophet was always in communion with Allah. Whatever he said was the word of Allah and

his actions were the fulfilment of the divine will, yet at the time of the treaty of Hdaybiya his close companion had doubts about his prophethood despite many verses of the Quran which assert that which has been said in verse 2 to 4, and his reputation as the most trustworthy and truthful among the people of Makka. (See commentary of Fat-h: 1).

[Pickthal 53:2] Your comrade erreth not, nor is deceived;

[Pooya/Ali Commentary 53:2] (see commentary for verse 1)

[Pickthal 53:3] Nor doth he speak of (his own) desire.

[Pooya/Ali Commentary 53:3] (see commentary for verse 1)

[Pickthal 53:4] It is naught save an inspiration that is inspired,

[Pooya/Ali Commentary 53:4] (see commentary for verse 1)

[Pickthal 53:5] Which one of mighty powers hath taught him,

[Pooya/Ali Commentary 53:5]

To know who is the teacher of the Holy Prophet see commentary of verses 2 to 4 of Ar Rahman.

Shadidul Quwa, "the supreme in power", is Allah. To translate and interpret it as the angel Jibrail is to belie the verses 30 to 38 of Baqarah (see commentary) and verse 75 of Sad, because Jibrail was one of the angels who prostrated themselves before Adam when Adam taught them "the names" they did not know. As mentioned in the commentary of the verses of al Baqarah, on the authority of well known Muslim scholars. (Refer to Durr al Manthur, Kanzul Ammal, Yanabi al Mawaddat, Riaz al Nuzra and Arjah al Mutalib), "the names" were-Muhammad, Ali, Fatimah, Hasan, Husayn. Even if "the names" are interpreted as wisdom, then too Jibrail cannot be the teacher of the Holy Prophet, as the Holy Prophet is the superior most prophet among all the prophets of Allah in wisdom and all other attributes. In verse 75 of Sad Allah asks Shaytan: "Are you arrogant, or are you one of the alin (the high ones)?" It means there were some servants of Allah described as alin (plural of ali) who were superior to Adam, therefore, exempted from prostrating themselves before Adam on account of their superiority over him. So it is proved that it is Allah who taught the Holy Prophet and from no mortal created being he received any kind of knowledge as mentioned in the commentary of Baqarah: 78 and other verses in connection with the interpretation of the word "ummi".

In sura najam it is said of the prophet that this is the person who speaks only by Allah's command and throws stones by the command of Allah. When the prophet chose Abu Talib then it is by the command of Allah surely.

The desire of Allah is Mohammed

The desire of Mohammed is Abu Talib

The people doing tableeq say that they are doing this to do namaaz, get united and hold the hand of the prophet. He who holds the prophet he is successful. The muslims should think that if the prophet held the hand of Abu Talib what is the position of Abu Talib?

In sura anam it is said

6:20 (الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ)

[Pickthal 6:20] Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. Those who ruin their own souls will not believe.

[Pooya/Ali Commentary 6:20]

Refer to al Baqarah : 146.

As explained in the commentary of al Baqarah : 40 to 42, 75, 78 to 91, 101, 105, 109

and 124 the Jews and the Christians knew that the Holy Prophet was the promised prophet as clearly mentioned in their books, but they obstinately refused to accept the truth.

Those people to whom we have given the book the shariat and if they gather together and deny the prophet remember that we have always sent with every prophet a person who is never with the disbelieving folk. Allah has made such a wakil with every prophet with Adam, with Nooh, with Sheesh, with Dawood, who was never a disbelieving person. If Mohammed wanted he could have read his own nikah but Mohammed made his uncle Abu Talib his wakil. Quran says the wakil of a prophet is never a kaffir and the prophet made Abu Talib his wakil.

My son is the perfect Iman

This is my destiny

I have read the nikah of the prophet

Oh those who call me kaffer look for another khiblah this is the birthplace of my son---

Kafeel of Mohammed is Abu Talib. You do not know what is a kafeel. Ask those who live in Saudi Arabia. In India there are many people who realize who the kafeel is and if you get a good one then you become prosperous. If you get a bad kafeel then you do not prosper. He is very lucky who has a good kafeel. He has good fortune. Mohammed's kafeel is Abu Talib. If you say a bad thing about your kafeel then he will pull your visa and send you back to India. If you are unable to say a bad thing about a small kafeel if you say bad things about the kafeel of Mohammed then how can you desire heaven?

Abu Talib had his sons sleep in the bed of the prophet for 3 years in turn. There is none who will sacrifice your son on your nephew. If you are asked to vote in solitude you will never vote for your nephew instead of your son. None sacrifice their life for their nephew.

Why did you come to USA instead of living in India? This is due to the wealth you earn here. The dollar is 45 times more in India. There are 4 things life, wealth, children and your belief. If it comes to wealth man will sacrifice this for life any time. Wealth is sacrificed for life. When it comes to children then you sacrifice your life on your children. If it comes to belief then a person who is a true believer will sacrifice his children on his belief. The muslims decide that if Abu Talib was making his sons lie in the bed of the prophet as this was not his nephew but his belief. He was sacrificing his sons for his belief (the prophet).

People came and complained to Abu Talib about the prophet who was cursing Laat and Manaas (the idols of the time).

He replied that this is my Mohammed he is wise,

Allah said that you called my prophet wise and Allah loved this so much that he used this in the sura juma. This is to remind the muslims the favor of Abu Talib. Oh Abu Talib you called my Mohammed wise and we declare in the Quran that We are wise as is Mohammed.

Abu Talib said that Mohammed does not get angry. One face of anger is jalaal and the

other taish. Taish is anger on a weak person and jalaal is anger on the person in the wrong or the one on the wrong path. Jalaal is the best form of anger. Why do you ask me who gets jalaal and who gets taish.

Of the 14 masoomen none have ever been in taish.

Ali got jalaal on amar ibn wad

Hussain got jalaal on Yazid

Allah sent the angel who is never hungry to go to Imam Ali to ask for food. As Imam Ali gives zakaat in rukoo then Allah said the one who gave zakaat in rukoo wali. Oh Abu Talib you called me Wali and I called your son Wali.

5:55 (إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ)

[Pickthal 5:55] Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer).

[Pooya/Ali Commentary 5:55]

All the commentators unanimously hold, as Qushaji admits in the Sharh al Tajrid on the subject of imamat, that this verse refers to Ali when he gave his ring to a beggar while bowing down in the course of his prayers. Nasa-i has also recorded this tradition in his Sahihah al Nasa-i, and so has the author of Al Jama Bayn al Sihah al Sittah (corroboration of the six authentic books) in discussion of the commentary on al Ma-idah, and so does Tha-labi in his Tafsir Kabir, and al Balakhi in his Yanabi has copied it from Ahmad bin Hanbal's Musnad, vol. 5, margin of p. 38. Please refer to the commentary on this verse in Wahidi's book Asbab al Nuzul (the circumstances of descent) which contains the tradition related by Ibn Abbas. Al Khatib has recorded the tradition in Al Muttafi, and Ibn Marduwayh and Abu Shaykh in their Musnads. It is mentioned in Kanz al Ummal, vol. 6, p. 391, tradition no. 5991. In Ghayah al Maram, chapter 18, there are twenty four traditions from sources other than the Ahl ul Bayt, all supporting the above statement about the descent of this verse.

When Abi Ishaq Ahmad ibn Muhammad ibn Ibrahim Naysaburi al Tha-labi reached this verse he recorded the following in his Tafsir al Kabir on the authority of Abu Dharr al Ghifari, who said "Both of my ears may turn deaf and both my eyes may become blind if I speak a lie. I heard the Holy Prophet saying, 'Ali is the guide of the righteous and the slayer of the infidels. He who has helped him is victorious and he who has abandoned him is forsaken'. One day I said my prayers in the company of the Holy Prophet; a beggar came to the masjid and begged for alms, but nobody gave him anything. Ali was in a state of ruku in the prayer. He pointed out his ring to the beggar, who approached him and removed the ring from his finger. Thereupon the Holy Prophet implored Allah, saying: 'O Allah! My brother Musa begged You saying: My Lord, delight my heart and make my task easy and undo the knot in my tongue so that they may understand me, and appoint from among my kinsmen, Harun, my brother, as

my vizier, and strengthen my back with him and make him participate in my mission so that we may glorify You and remember You more frequently. Certainly You see us-and You inspired him: O Musa! All your requests have been granted. (The Holy Prophet continued) Delight my heart and make my task easy and appoint from among my kinsmen Ali as my vizier and strengthen my back with him'. (Abu Dhar proceeds) By Allah, the Holy Prophet had not yet finished his supplication when the trustworthy Jibril descended to him with this verse". (Ibn Khallikan says that Al Tha-labi was unique as a commentator of the Quran and his Tafsir al Kabir is superior to all other Tafsirs).

In this verse the word wali has been used in the meaning of guardian or master or who holds authority superior to others. Please refer to the origin of the word wali in Sihah or Mukhtar al Sihah or any other good dictionary. The lexicographers have explained that he who manages the affairs of and exercises authority for another person is the wali of that person. This verse, therefore, means that those who manage the affairs of the people (mankind) are superior to all men, and certainly they are Allah, His messenger, the Holy Prophet, and Ali, who possesses all the qualifications enumerated in this verse. Allah has simultaneously confirmed His wilayah (superior authority), that of His prophet and his wali (Ali) in unbroken succession. Allah's wilayah is universal, so likewise, the wilayah of the Holy Prophet and his wali (Ali) must be so. It is not possible to assign to the word wali in this verse the meaning of a helper or a friend, etcetera, for help and friendship are not confined to these three only. All the faithful men and women, according to the holy book, are friends and helpers of one another. It is as obvious as can be that the word wali in this verse means, guardian, ruler, possessor of superior authority. It is in this sense that the word wali has been used by the Holy Prophet in the abovenoted tradition related by Al Tha-labi in his Tafsir al Kabir on the authority of Abu Dharr al Ghifari whom the Holy Prophet had given the title of siddiq (the truthful). There are other authentic traditions, given below, in which the word wali indicates its true meaning:

(i) Abu Dawud al Tayalisi has recorded in Isti-ab on the authority of Ibn Abbas, who said: "The Holy Prophet said to Ali, 'You are the master (wali) of the faithful after me'."

(ii) After an expedition, under the command of Ali, some of the men, who went with him, complained to the Holy Prophet about Ali's refusal to oblige them favourably. The Holy Prophet turned to them with signs of displeasure on his face and said: "What do you want to do to Ali? Surely Ali is from me and I am from him, and after me he is the master (wali) of all the faithful."

Nasa-i has recorded it in his Khasa-is al Alawiyyah, p. 17, Ahmad ibn Hanbal in his Musnad, vol. 4, p. 438; Hakim in Mustadrak, vol. 11, p. 11; Al Dhahabi in his Talkhis

al Mustadrak; Ibn Shaybah and Jarir both have recorded it from whom Muttaqi of India has copied it in his Kanz al Ummal, vol. 6, p. 400; Tirmidhi has recorded it from Asqalani, mentioned in his account of Ali in his Isabah; Ibn Hadid has copied it from Tirmidhi in his Sharh al Nahj al Balagha, vol. 2, p. 450.

(iii) The Holy Prophet said to Buraydah:

"Am I not a more privileged master (mawla or wali) of the lives of the faithful than the faithful themselves? Ali is the master (wali or mawla) of those who believe me to be their master."

Ahmad ibn Hanbal has recorded it in his Musnad, vol. 5, p. 356, Hakim has recorded it in his Mustadrak, vol. 3, p. 110, besides many other traditionists.

(iv) The Holy Prophet said:

"O Ali! After me you are the master of all the faithful."

Hakim has recorded this tradition as reported by Ibn Abbas in his Mustadrak, vol. 3, p. 134; and Dhahabi in his Talkhis; Nasa-i in Khasa-is al Alawiyyah p. 6; Ahmad ibn Hanbal in Musnad vol. 1, p. 331.

"Ali is your wali after me", means that Ali and none else will be the master of the faithful after the Holy Prophet. It confines in Ali the authority to manage the affairs of the ummah after him. It is, therefore, necessary to attach the same meaning to the word wali and to understand it in the same sense as has been pointed out above. Help, affection, love, friendship are not confined to any one person. All faithful men and women love and are friends of one another. If the meaning of wali is taken as helper or friend, then why the Holy Prophet took so much interest in, and attached so much importance to, clarifying emphatically what was obvious and evident, so as to repeat the declaration off and on? His perfect wisdom, his thorough impeccability and termination with him of the prophethood make him far above the indulgence of explaining the self-evident, emphasising the obvious and making unnecessary repetitions. Besides, the traditions lay down clearly that Ali is or will be master of the nation after the Holy Prophet, and this makes it all the more necessary to understand the word wali in the same sense and fix for it the same meaning as has been stated above. The abovenoted traditionists, commentators and historians also deal with the word wali or mawla as the "more privileged master of the lives of the faithful than the faithful themselves."

"Those who believe" is in the plural form. How can it be applicable to an individual?

All the annotators, traditionists and historians agree that it was Na-im ibn Mas-ud al Ashja-i, whom Abu Sufyan gave ten camels for discouraging the Muslim, said to them: "Fear your enemies who have united against you and gathered in large numbers to attack you" (Ali Imran: 173), but in this verse "people said to them" (a plural form) has been used.

It was Ghawrath from the tribe of Banu Maharib, some scholars say, while others say that it was Umar ibn Jahash of the tribe of Banu Nadir, (a single man) single man) who drew out his sword to strike the Holy Prophet, but verse 11 of al Ma-idah describes it as "when a group of persons became so bold as to stretch their hands to you"-in plural form. Verse 120 of al Nahl says: "Ibrahim was certainly a people obedient to Allah".

There are plenty of other examples of using the plural form for an individual.

Tabrasi, while commenting on this verse in his Majma al Bayan, says: "The plural form has been used for Ali in order to express his glory and eminence."

Zamakhshari, in his Tafsir al Kashshaf, says:

"If you inquire how this plural word is applicable to Ali, who is an individual, I shall say that though this verse is about Ali, an individual, the plural form is used in order to persuade others to act similarly and give alms as readily as Ali did."

The Imams among the Ahl ul Bayt have frequently referred to this verse as a proof of their rightful imamat and have assigned the same meaning to the word wali as we have stated.

The word innama makes the decision of Allah (that He, the Holy Prophet and Ali alone are the masters of the believers) final and decisive. The construction of the sentence and the word wali, used in singular for all the three, means that wilayah of all the three is essentially one in nature as well as in effect. Therefore, obedience to the Holy Prophet must be as it should be to Allah, and obedience to Ali and his successors (the Imams among the Ahl ul Bayt) must be as it should be to the Holy Prophet.

Wa hum raki-un is an adverbial clause qualifying the manner in which the alms were given. If it is taken as a conjunctive clause, then yuqimunas salat or this clause becomes an unnecessary repetition.

In fact this verse points out the highest state of spiritual attainment-fully absorbed in witnessing the glory of the absolute Lord and at the same time alive to the needs of His servants so as to solve them at once to their full satisfaction- which alone entitles a man to be a master like the eternal master, the almighty Allah. The Quran asserts this possibility for such a man, not for all the followers because they have been addressed in

second person (kum). The plural term "those who believe" is used to include the Imams among the Ahl ul Bayt in the same way as has been done in verse 61 of Ali Imran (Mubahilah).

Please also refer to verse 67 of this surah for the event of Ghadir Khum where the Holy Prophet openly declared Ali as the wali or mawla of the faithfuls just as the Holy Prophet himself is. The entire Muslim nation is unanimous that when the verses of the Quran were collected they were not arranged in the same order in which they descended. There is many a verse occurring in an irrelevant context, for instance, the verse of purification, which occurs in the account of the wives of the Holy Prophet, but actually is in praise of the five persons of al kisa, as has been universally admitted. All Muslims are agreed that arguments are to be preferred to the context, and whenever the implication of the context was opposed to the implication of arguments they ignored the context and yielded to the arguments, because they were doubtful about the context in which a certain verse occurs.

Who is an angel the one who is in sajdah is not in rukoo and the one in rukoo is not in sajdah and they do this at all times. Allah has asked for the ring while Imam Ali was in rukoo. What was the angel doing when Allah sent him to Ali. Allah wanted to show that do not limit the worship of Allah to salaah asking Ali for help is also worship of Allah.

Allah made the angels and they have no appetite, no worldly desires, no credit card bills etc. If you go to India then the beggars recognize you from far off by your clothes and watches. The beggar then comes after you. If a mercedes goes to the jama masjid then the beggar lies in front of it and asks for alms. Who can tell them that this person has collected money with difficulty over many years and come to India. These are registered indebted people. This is a strange country the person who is in the greatest debt is the biggest person. This is why there is no peace in this country. There is no person sleeping

comfortably under a tree in USA. In a village in India if you talk of sugar problems then he asks are there rice problems and wheat problems also?

Different people ask in different ways. Beggars ask on the steps of the masjid but if by accident he enters the masjid then he is chased out. You will interfere with my prayer. All are angry at him and chase him out. This anger is on the weak person. Saddam always got angry at Kuwait but not at USA.

The beggar is chased out of the masjid. The beggar sent by Allah split the rows of muslims and went to the front of the jamaat salaah and there was the prophet behind whom Ali was. He asks Ali and asks Allah oh give me I am leaving from your house. Why didn't he ask mohammed? The beggar asks from the house but at the door of the house. The prophet said that he is the city of knowledge and Ali is its gate so the beggar asked Ali and not the prophet.

Why did Allah send the angel. The angel has no desire then why did Allah send him? Why did the angel ask for the bread for three days. Wisdom is the basis of every thing commanded by Allah. If a very wealthy man says that none in my next 7 generations need to ask. The angels have no desire yet they asked. If you ask without needing anything then this becomes worship.

Imam Ali did the act of giving the ring first and then the ayat came not the other way around.

Allah is wali. A wali is one who is not ignorant of his lovers at any time. Abu Talib said before Islam was revealed that a wali is the one who is not ignorant of his lovers. If someone asks how can Ali help all these people who are asking for help all over the world. How can the angel of death take the soul of so many at one time you believe this but do not believe that Imam Ali can help so many people at one time?

Shibli Noomani in khaseeda e noomania (from Abu Talib) it seemed to him that this is the language of the Quran. The accent gives you away. Even after you come across the ocean your accent gives you away. Shibli Noomani said that the accent of Abu Talib is the accent of the Quran thus Abu Talib is from the same place as the Quran.

Abu Talib started the nikah with Alhamdulillah and this is how the Quran starts in the sura hamd

114:1 (قُلْ أَعُوذُ بِرَبِّ النَّاسِ)

114:2 (مَلِكِ النَّاسِ)

114:3 (إِلَهِ النَّاسِ)

114:4 (مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ)

114:5 (الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ)

[Pickthal 114:1] Say: I seek refuge in the Lord of mankind,

[Pooya/Ali Commentary 114:1]

The prayer of al Falaq continues in an Nas. Man is asked to seek refuge with Allah who is his Lord, sovereign and God, from the power of evil of Shaytan and his followers among jinn and men who secretly whisper evil and then leave people to rebel against Allah and go astray.

As has been said in the "general remarks" before the commentary of al Fatihah (see pages 9 to 12) by accepting Allah as the Lord, king and God, common people were liberated from the curse of superstition, ignorance and exploitation with which the false lords and kings of the world had been subjecting them since the beginning of collective life on the earth.

For their emancipation and liberation Allah sent His messengers and prophets in every age. Therefore material and spiritual purification is not at all possible unless man turns to his supreme Lord, king and God-Allah.

[Pickthal 114:2] The King of mankind,

[Pooya/Ali Commentary 114:2] (see commentary for verse 1)

[Pickthal 114:3] The god of mankind,

[Pooya/Ali Commentary 114:3] (see commentary for verse 1)

[Pickthal 114:4] From the evil of the sneaking whisperer,

[Pooya/Ali Commentary 114:4] (see commentary for verse 1)

[Pickthal 114:5] Who whispereth in the hearts of mankind,

[Pooya/Ali Commentary 114:5] (see commentary for verse 1)

[Pickthal 114:6] Of the jinn and of mankind.

[Pooya/Ali Commentary 114:6] (see commentary for verse 1)

When Abu Talib said a different sentence this became a part of the sura naas. The Quran ends with his words. Allah loved this father and son so that the Quran is in the accent of the father and the speech on the day of meraj is in the voice of the son.

Moulana Javed Abedi Majalis 3 2007

1428 AH Moharram Ashra has finished in JIC and this is the first series of majalis after the ashra. I would like to thank you from the bottom of my heart for the love you have shown toward me and the love with which you came to the majalis of Hussain.

The last two majalis were per my choice and the third majalis is per your choice. In the first majalis I had recited the sura waqiya and we had discussed that the Quran was recited first and written later and this is the opposite of all other books. Other books are written first and read later.

I would like to discuss today regarding masoom and salaah. The children would benefit from this greatly and would ponder why we do the various things we do in namaaz.

My prophet who has been on meraj and he stepped on the highest spots on the earth and went to meraj. He met there an esteemed Allah and then returned to earth. He then recited that which happened with him to his companions. He went from the 1st to the 7th heaven then passed the place where gibrail was stopped. Someone asked can meraj be done by any other momin. The prophet answered do salaah and this salaah is the meraj of the momin. Salaah means meeting; giving attendance. Meeting someone is namaaz or salaah. The particular meaning is that the slave goes into the court of Allah and shows that Allah is most high and we are lowly slaves. All people meet with appointment only. This minister will meet his public only at certain times. The doctor sees his physicians by appointment. People claim that we are so busy that we are unable to meet our friends. As one gets bigger then his status becomes smaller. As he says that he is very busy then his appointment time for others decrease. You get a little status and people honor you and you forget your status and decrease your appointment time. Allah has not made any appointment time. The creator has said do wudu and spread your mussalah and We will meet you. Come and meet Us and see that we have called the entire universe creation and you are the best of creation. The one who bows at najaf e ashraf. The sun is a creation. We would like to prove that you are the best of creation by you bowing to Allah before the first ray of sunshine falls on earth. Meet us before the first rays of sunshine. Meet Us in the afternoon in the evening. We have made two kinds of death temporary and permanent. Sleep is temporary, but be careful that this does not become your permanent death. Therefore before you go into your temporary death meet us. Go to the masjid with your friend your children. Your means in the world may stop but the masjid will always be available. Anyone who stands in prayer is My slave. There are some secrets and We have made arrangement for this also after the entire world sleeps go for the salaah e shab.

Be careful that you may be doing prayer but forget the one who is asking you to pray. The one who showed you how to pray and the one who saved prayer remember them both. Go to the masjid, the imambargah, remember the one who showed you the salaah in the masjid and in the imambargah remember the one who saved salaah.

Come to the zikr of Ali and this is incomplete until the salaah is complete. Remember Ali and this remembrance is salaah. Without the love of Ahle Bait salaah is haraam. Salaah teaches us love, how to bow before Allah, how to ask Allah, it teaches us how to pray. The food of the soul is salaah. The other name of slavery is salaah, the other name of

purity is salaah.

Allah I want to do the fajr prayer for you. Allah says come with proper etiquette. He says do wudu. Be careful that the water for wudu is odorless, clean and tastes good. Allah also wants these three to be away---. What if there is no water for wudu then do tayammum. Tayammum is on earth only none else. The dirt is turaab and water is tahir or pure. Thus if you are unable to find pure water then use dirt. The prophet actually said in Ghadeer that Ali's title is from Abu Turab and as when you do not find pure water you use the earth for purification then if you do not find the prophet then use Ali.

You have done wudu and stand for prayer. Allah has said wherever you see you will see the face of Allah. Allah has said in the sura rehman that all the universe prays to Him. You are everywhere Allah then I will face wherever and pray to you. The prayer will be for you alone but I will face anywhere. Allah said that reject three directions and make the fourth one the khibla.

I want to stand and do salaah, Allah says no do azan and ekhama. Should I say Allahu Akbar He said raise your hands by your ears and say Allah HO Akbar. Why should we raise our hands? This is to show that you have raised your hands from the materialistic world and are in the court of Allah. If the Muslim understood Allah HO Akbar then he will not bow in front of anyone. You say this in 5 salaats daily. In the kaaba you say Allah HO Akbar but in difficulty those who live near the Kaaba ask someone else for help?

A poet says:

As I read the Quran it tells me

Like the yahoodi the Saudi is an azaab

What can we say of the community

The community that turns from the kaaba and drinks sharaab.

Ashado An La Ilaha

We give witness that the Mohammed is the prophet of Allah. This is in present tense and does not say that Mohammed was the prophet of Allah. It says Mohammed is the prophet of Allah. Thus he is here at this time and exists. All the books say that after 40 years of preaching then the prophet left this world some say that he is a man like us and he has left thus you can not ask him at his grave this is bidat. Those around the grave of the prophet beat those asking the prophet bidat where did they learn how to beat people? The fact that we say that Mohammed is the prophet of Allah in the present tense shows that he exists. If you are unable to show the questioner where the prophet is at this time then come to the shia and they will show you in the neem of shabaan that there is a mohammed with us at this time and we write a letter to him.

Did you see mohammed become the prophet then how are you giving witness? This is from that which you heard from your forefathers, the companions. Did these companions see mohammed become prophet. Sura Raad last ayat says that two witnesses are kul kafa billah are enough Allah is one. If this ayat stopped here I would say that Allah is enough. The ayat goes on that Allah is enough and the one who has the entire knowledge of the

entire book is the other witness. The one who goes to school and learns this is not the person. The one who has the entire knowledge of the entire book and he recites the book on coming to this world then this is the second witness.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ (13:43)

[Pickthal 13:43] They who disbelieve say: Thou art no messenger (of Allah). Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you.

[Pooya/Ali Commentary 13:43]

See commentary of al Baqarah: 2 for "the book", and Hud: 17 for "he who has the knowledge of the book."

SUMMING UP

Surah ar Rad deals with the sovereignty, power, authority and wisdom of Allah. He is the creator of the universe and all that which is in it, the laws which govern and operate it, and the laws which (must) govern and operate the human life, individually as well as collectively. The disbelievers, instead of deriving advantage from the respite, are hastening unto the ultimate and eternal loss and deprivation (punishment) by refusing to believe in the day of judgement.

To every nation one or more messengers of Allah came as warners, and after the last messenger of Allah, there is a divinely appointed guide in every age to administer the affairs of the human society, as a true successor of the prophet .

Allah knows the seen and the unseen. Nothing is hidden from Him.

Angles are deputed to take care of and keep watch over every human being.

Bounties and favours, bestowed on any individual, are not withdrawn unless there are valid reasons.

Everything obeys Allah's commands, praises Him and glorifies Him.

The blind disbelievers and the knowing believers are not equal.

Those who establish salat, spend in the way of Allah and exercise self-control earn Allah's pleasure.

Those who do not fulfil the covenants made with Allah through His prophet are hypocrites, condemned for ever.

Allah is the rabbul alamin - the sustainer and cherisher of all that which has been created by Him.

Instead of receiving guidance from the (events of) history which has recorded the fact that people of yore witnessed the signs or miracles of Allah yet did not believe and were destroyed, the people in the times of the Holy Prophet, like their ancestors, again want to repeat history, but miracles are not demonstrated to provide enjoyment to the disbelievers.

Allah's plan is His will which takes immediate effect. The preserved tablet or the mother book contains the will of Allah-His decrees.

The messengers of Allah lived among the people as human beings, subject to the laws made by Allah.

Imam Ali ibn abi Talib is "he who has the knowledge of the book", and is therefore, along with Allah, a witness of the prophethood of the Holy Prophet.

The one who is doing the action is called *ism e fail* in Arabic. The witness in this sentence---. A witness can give witness and also change his testimony. In India someone was paid a bigger money and he changed his testimony. You cannot rely on such a witness. The witness or *shaheed* is such a person whose quality cannot change for even a single moment. There are two witnesses of your prophethood oh Mohammed Allah and the one with complete knowledge of the Quran. We have given witness on heresay but the eyewitness is a *shaheed* in arabic. Allah didn't say that these two people are ordinary witnesses but eyewitnesses.

Mohammed said that had he not existed then Allah would not have created the universe, the stars, the sun, the moon, the planet, the birds, the men the plants. When mohammed was being created there was none else but the two eyewitnesses Allah and Imam Ali. Imam Ali was seeing with his eyes Mohammed becoming the prophet. We believe that Ali un Wali Allah existed before the existance of the universe. We in our kalima say Allah

the creator, Mohammed the messengers and Ali the one who witnessed Mohammed become the prophet of Allah. We want to ask you when did you stop saying Ali Un Wali Allah.

Imam Ali is the righteous eyewitness. In the life of Imam Ali there was not a single moment where he did not raise an order of the prophet to perfection. When the prophet said naad e ali then Imam Ali became the one who reduced difficulty in khyber. In the treaty of hudaibia the prophet said oh Ali write. A tall kaffir stood up and said that there can be no peace. The first sentence said that the Mohammed was the prophet of Allah Imam Ali said that this is one thing I cannot scratch out with my own hands. He said that I am one of the two witnesses of the fact that you are the prophet of Allah and He cannot come and I cannot leave and go nor can I reject the fact that you are the prophet.

I listen to azan in india and pakistan one says Ali is the Wali of Allah and others do not. There is also hayaa ala khairul amal those who do not mention Ali do not mention this sentence. What does this mean. It means come toward good. Why is this missing in some azan. Is calling to the mosque a good thing. Ali un wali Allah is not said as people may remember Ghadeer. They do not say come to good as where you do not mention the name of Ali there is no good deeds being done.

Since the incident of Ghadeer we have not forgotten come toward good deeds.

You then do the intention to do the fajar prayer. This implies that this is to come close to Allah. Allah says in the Quran that He is closer to you then the Jugular Vein. Why then do you make this intention. Once a man met me in the train near Rai Bareilly. This is a famous place in India. This is the place from where Indira Gandhi stood for election. This man called her aunty even though he is a muslim and this is a one sided love as she didn't call him oh nephew. There are many who say that they went and sat next to the prophet many times. Show me if the prophet ever called them close to sit next to him he didn't do this but told them to get up sometimes.

In no ayat of the Quran does it say that you are close to Allah it says that Allah is close to you. That which makes you close to Allah is the salaah.

Once you make the intention then you read the sura hamd. You start with Bismillah, this starts with the ba, this has the dot below it and Ali is the dot below it. Your salaah cannot start without Ali.

All praise is for Him who is the master of the universes. Oh Allah you are praising yourself? If man praises himself this does not seem good. Oh Allah how is this that you do so. Allah says look I didn't say this. When the nikah of my prophet was being done his uncle said Alhamdo Lillah and Abu Talib said this first then Allah included this in the Quran. Abu Talib taught us how to thank Allah.

He is Rehman and Raheem. What is Rehman this is the merciful and Raheem the merciful. Why did He say these two words. Rehman and Raheem are not the same. Our youth say that we do salaah, mataam, khums, go to hajj and the non-muslims don't do this and they are so well off---. Rehman is the one who is merciful to those who are His and those who are not with Him. He is merciful to all. He didn't say that He is Raheem and then Rehman. He gives the others first and then He gives to His people. He does not

differentiate the disbeliever from the believer when He is merciful to all (Rehman). If Allah does not like kaffirs then why does he cause rain to fall on their fields?

Owner of the day of deen. This is the day of judgment isn't it? Deen does not mean Qiyamat. What does this mean? Deen is with Hussain. Hussain is Deen. The day of Deen. Deen is Hussain Hussain is Deen. Where it says Deen write Hussain. The day of judgment is the Day of Hussain. This day is incomplete without alam. Ali on the day of judgment those who pass below the alam will go to heaven what of those who claim that their nikah is invalid when they see an alam? Where will they go?

Shah rules on the hearts and badshah rules on the bodies. The poet says Hussain is the shah and then Hussain is the king of peoples bodies. Hussain rules the hearts first and then the body. Hussain is deen. He is the one who gives shelter to deen. Where khawja has said Hussain he didn't use Yazid's name. In one heart both right and wrong cannot coexist thus Yazid and Ali cannot be in the same sentence. If Hussain and Yazid cannot be in one sentence then how can Ali's enemies be in the same place.

We obey you and we ask thee alone for help. Wherever I go in this world I see the shia doing salaah. The second objection people have on us is that we say on the prayer mat that thee alone do we ask for help but if you trip on the doorstep of the majid you say Ya Ali Madad. You say Ya Ali Madad over and over at every place in happiness and in grief, in day and night, in birth and death, at all times you say this. Isn't this a contradiction. You say something in prayer and do something else in your life. I will show you in every book of the sunni authors that in khyber the prophet said that he would give the alam to the person who will be victorious tomorrow. In dawn the prophet read the salaah. After this salaah the prophet turned toward Imam Ali and said nade aliyan mazharul azayab. He is showing that in difficulty pray to Allah and then turn to Ali for help. Allah is the one who solves your difficulty through Ali.

The one who is generous does not turn away anyone who seeks help.

Imam Ali said that Hattam Tai was very generous and he gave alms from 70 doors. People changed their appearance and asked alms and he gave alms. Imam Ali said that yes he was generous and gave from 70 doors. Oh Ali I would want to give my life at Najaf. Imam Ali said why didn't he give so much at the first door that the person didn't have to go to the second door ever.

Guide us on the right path. Keep us established on the right path. Those who are saying show us the right path then in the salaah ishan they would be unable to see. Sura Araf (7) when the devil is being removed he is given life.

7:14 (قَالَ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ)

7:15 (قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ)

7:16 (قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ)

[Pickthal 7:14] He said: Reprieve me till the day when they are raised (from the dead).

[Pickthal 7:15] He said: Lo! thou art of those reprieved.

[Pickthal 7:16] He said: Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path.

[Pooya/Ali Commentary 7:10]

Ma-ayish means the means for the fulfilment of life. In addition to all the material things necessary to sustain life, it also refers to all those powers and faculties which help man to rise to a higher plane to prepare for his spiritual destiny, on account of which the angels were asked to prostrate themselves before Adam. Iblis refused to be of those who bowed down, because he arrogantly despised the angels who bowed down as well as man to whom they bowed down. Arrogance, envy and rebellion were his crimes .

As said above the spiritual destiny of man put him above the angels and jinn, so the refusal of Shaytan (Iblis) to accept man's superiority was unreasonable. It was egotism which prompted him to impertinent rebellion.

Allah created man with His own hands from clay and gave him His own spirit (ruh)). The essential quality of clay is softness which makes it adaptable to any form or shape-obedience and submission, and total submission to Allah's will is Islam-the spiritual destiny of man. So Shaytan, a product of fire, not having the qualities of adaptability, nor blessed with the holy spirit, was the first creature of Allah who resorted to conjecture, therefore was thrown out, eternally accursed. On his request Allah gave him respite (by saying): Be you among those who have respite. It implies that there are others, like him, under respite.

Shaytan has a large army of wicked seducers, and those who are their associates, helpers and deputies. The assault of Shaytan's evil is from all sides, and as said in verse 17; most men are led astray by him, while verse 18 says that Allah will fill hell with all of them.

He said that he will sit on the right path. I would like to say wait for me in this cafeteria. The devil says that he will sit on the right path. Thus he must know the right path. The shaitan knows who is the right path. The muslim of today does not know the right path? This is an ayat of the Quran. What is the right path?

Yaseen says

36:1 (يس)

36:2 (وَالْقُرْآنِ الْحَكِيمِ)

36:3 (إِنَّكَ لَمِنَ الْمُرْسَلِينَ)

36:4 (عَلَى صِرَاطٍ مُسْتَقِيمٍ)

[Pickthal 36:1] Ya Sin.

[Pooya/Ali Commentary 36:1]

This surah is devoted to the Holy Prophet and the revelation which was revealed to him. This surah is considered to be "the heart of the Quran". This surah is regarded with special reverence, and is recited in times of adversity, illness, fasting and on the approach of death.

Generally Ya Sin is said to be an abbreviation of "O man!" Even if it is true it refers to the "perfect man", the leader of men, sent by Allah to guide man in all ages, the Holy Prophet.

In the Quran, the Holy Prophet has been mentioned by the names of Muhammad, Ahmad, Abdullah, Ya Sin, Nur, Ta Ha, Muzzamil and Muddaththir. The Holy Ahl ul Bayt are referred to as ali Ya Sin, the children of "Ya Sin" (the Holy Prophet).

[Pickthal 36:2] By the wise Qur'an,

[Pickthal 36:3] Lo! thou art of those sent

[Pickthal 36:4] On a straight path,

Oh my Prophet Mohammed (Yaseen), by the Quran that is hakeem, You are of the prophets I have sent, wherever you are is the right path. The path you are on is the right path. If he is in the mosque, the kaaba, the minbar these are all the right path. Yaseen says that wherever your footsteps are is the right path. On the conquest of Mecca the one who stood on the shoulders of the prophet is he not on the right path?

In sura anam it says tilka hujattana

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ
وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ
(وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ) 6:84

(وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ) 6:85

(وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ) 6:86

(وَمِنَ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ) 6:87

[Pickthal 6:83] That is Our argument. We gave it unto Abraham against his folk. We raise unto degrees of wisdom whom We will. Lo! thy Lord is Wise, Aware.

[Pickthal 6:84] And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.

[Pickthal 6:85] And Zachariah and John and Jesus and Elias. Each one (of them) was of the righteous.

[Pickthal 6:86] And Ishmael and Elisha and Jonah and Lot. Each one (of them) did We prefer above (Our) creatures,

[Pickthal 6:87] With some of their forefathers and their offspring and their brethren; and We chose them and guided them unto a straight path.

We have made all these Prophets signs, we established Ibraheem on his community, We raise whom we wish, He then took the names of 18 prophets. He guided them to the right path.

The prophet is in the masjid e nabawi and is sitting after the juma namaaz and a companion asked him what does the right path mean in this ayat. This is the status of the companions of the prophet who read salaah behind him what a shame. Oh Allah what is the right path?

Salaah will be spread over the world with such honor

On that day Imam will lead the prophet in salaah. Jesus will read salaah behind our Imam. When the youth of Jesus couldn't make him capable of leading the salaah.

The man asked who is the right path oh prophet. The prophet looked and he didn't see Imam Ali. He said be patient oh companions. Making you wait is the way of the prophet. Once some time passed then the door of knowledge came to the door of the mosque. When Imam Ali came forward the prophet said that look at him this is not Ali but the right path that is coming forward.

The grandson of the one who chewed liver wanted to take the muslims away from the right path and thus Imam Hussain left Mecca and reached Karbala. Bibi Zainab during

the time of her Father was a princess in kufa. She was not like common princesses but had established a school of Quran. There was a slave of bibi Hind in this school. Hind said to Bibi Zainab that you gave me such knowledge of the Quran please grant me a wish. Hind asked that when I get married and I go to my house please do come to my house bibi. May you visit Shaam to see what this means. Hind was as Asiya in the house of Pharaoh. Hind was married to Yazid. Bibi Zainab said that Hind we will come to your house but you will not recognize me. Hind said this is impossible that I not recognize the daughter of Ali. How is this possible said Hind. Zainab stood in front of Hind and moved forward 7 times and moved back 7 times and said that this will help you recognize us when we come to visit you. Bibi Zainab went to Shaam after great difficulties. She was made to stand outside the court without chador. Then she was taken into the court. Hind is the Queen of the palace. She said oh yazid who have you made prisoner. When I pass the prison when a small girl recites the Quran then the birds stop. Hind after salaah went to the prison in a decorated chair. When the chair of Hind came Zainab asked Sajjad who is coming to meet us. Imam Sajjad said it is Hind. Zainab said my slave is coming to meet me the one whom I taught the chador and hijab oh Sajjad bring me chador from somewhere. Imam Sajjad cries as he was unable to fulfil this.

Hind came with 70 slave girls and went from the court to the prison. Hind then enters the prison. The women of Abu Turab's family are sitting on the dirt. She was unable to recognize the women. She gave a lecture for an hour. She spoke of Imam Ali, Imam Hussain, Zainab then she fell quiet due to fatigue. Hind said oh bibi where are you from oh bibi? Why didn't the day of judgment come right then the slave is on the chair and bibi zainab on the dirt. When bibi zainab cried. Hind said if you do not reply let me tell you by Bibi Fatima tell me. Zainab said my name is Zainab. Hind said you have a great name. I am a princess but may my life be sacrificed on Islam let me get down from the chair due to your name. Your mother gave you a great name. Zainab said that she is from Medina. Hind said if your name is Zainab don't say that you are from Medina. Ali's daughter said I am Zainab from Medina. Hind said bibi princess please tell me Medina is a big city from where are you. Zainab said from the bani hashim. Zainab said that the shadow of the prophet's mosque falls on my house. Hind said did Zainab get looted. Hind said I do not believe that you are really Zainab. The one who has 18 brothers how can she be taken prisoner.

Bibi Zainab stood up and stepped forward 7 times and stepped back 7 times. Hind recognized this and remembered the footsteps of Imam Ali and Bibi Fatima. Hind was told that the head of Imam Hussain is in the platter. Zainab then told her of the entire incident of karbala.

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Allah knows how to protect whom he wants to. How do you differentiate right from wrong. You look at Imam Ali and do so. Ali is with right and right is with Ali, or Ali is with the truth and the truth with Ali. Even if muslims forget Islam remembers. All muslims that dislike him say that Abu Talib was not a momin and when I hear this I would like to turn the question around and ask them how big a momin are you? Will raising the flag of iman or doing a procession prove that someone is a momin.

(49:14)

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا

[Pickthal 49:14] The wandering Arabs say: We believe. Say (unto them, O Muhammad): Ye believe not, but rather say "We submit," for the faith hath not yet entered into your hearts. Yet, if ye obey Allah and His messenger, He will not withhold from you aught of (the reward of) your deeds. Lo! Allah is Forgiving, Merciful.
[Pooya/Ali Commentary 49:14]

The desert Arabs, in general, were uncertain in their faith. Their hearts and minds were petty, and they thought of petty things, while Islam demands complete submission to the will of Allah. The reference here is to the Bani Asad who came to profess Islam in order to get charity during a famine.

This verse refers to the actual possibility of professing faith as lip-profession, without a deep, inward and living assurance of the heart which in fact is the basis of reward given by Allah to His sincere servants. The lip-profession was resorted to because of many advantages available to the Muslims.

Aqa Mahdi Puya says:

Real submission to the will of Allah creates iman (conviction which enters and abides in the heart). So those who say: "We submit," can be called Muslims but they are not mumins, whereas mumin is necessarily a muslim. Islam is the outer circle and iman is the inner core. Islam is submission and iman is the full realisation of the faith with complete conviction. Both can be verbal declaration without conviction, and both can be from the bottom of the heart, real and sincere.

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (2:177)

[Pickthal 2:177] It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allah-fearing.

[Pooya/Ali Commentary 2:177]

According to the Holy Prophet whoever puts this verse into practice attains perfection in faith. The theory and practice of piety have clearly been mentioned in this verse. Faith in Allah and welfare of the mankind have been founded as the essence of the religion of Allah, Islam.

Please refer to the "note" written by Aqa Mahdi Puya in verse 148 of this surah.

Righteousness is this that one should believe:

- 1. in the unity of Allah with all His attributes;*
- 2. in the last day of judgement;*
- 3. in the angels;*
- 4. in the book of Allah;*
- 5. in all the prophets and messengers of Allah;*
- 6. and give away wealth out of love for Allah to the near of kin, and the orphans, and the needy, and the wayfarer, and the beggars, and for the liberation of slaves;*
- 7. and keep up the (obligatory) prayers,*

Allah in the Quran says that tell them that they should not say that they have brought iman (or are momins). This shows that there are some who claim that they are momins but Allah does not accept this. Allah says that say that you are muslims but not that you are momins. Iman does not have to declare itself. A muslim has to declare that he is a muslim and we agree with this a momin does not have to declare that he is a momin. Iman has to do with the heart. Is there any person who is a momin who calls another momin a kaffir a muslim may call another person kaffir unjustly but not a momin. Islam has had a lot of personalities but none have objected that such a such had a kaffir father. This is the enmity of Imam Ali that makes all object to Abu Talib being a momin. It seems that except Imam Ali none in Islam had a father thus all objections were for

Imam Ali's father.

The prophet, Bibi Khadija, Imam Ali and Abu Talib have been the pillars of Islam. Those who converted to Islam out of fear, greed or other reasons. They thought that had it not been for these people we would not have to read the kalima. Bibi Khadija was a widow, Abu Talib a kaffir, Imam Ali a child and the prophet a person who could not read in the eyes of these people.

Ad-Duha (The Forenoon - After Sunrise)

93:6 (أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى)

93:7 (وَوَجَدَكَ ضَالًّا فَهَدَى)

93:8 (وَوَجَدَكَ عَائِلًا فَأَغْنَى)

[Pickthal 93:6] Did He not find thee an orphan and protect (thee)?

[Pickthal 93:7] Did He not find thee wandering and direct (thee)?

[Pickthal 93:8] Did He not find thee destitute and enrich (thee)?

Agha Pooya Commentary

Verse 6 refers to the divine protection arranged for the Holy Prophet when his father Abdullah died before he was born and his mother died when he was only six years old. His grandfather Abdul Muttalib died two years later. Thereafter his uncle Abu Talib loved him, protected him and brought him up as his own son. See commentary of Bara-at : 113. Thus the protection given by Allah to the Holy Prophet was through Abu Talib; and so when the pagan Arabs joined hands to oppose the Holy Prophet, in the process of their hostile scheming and plotting they included Abu Talib also. In the most adverse conditions which the Holy Prophet faced in the beginning of his divine mission Abu Talib stood like a "cemented wall" to protect him and while going away from this world gave his son, Ali, to him as the most trustworthy, reliable and unconquerable defender of the faith and the preacher of the faith. The history of Islam is a witness to the singular services Ali rendered to protect the Holy Prophet and his mission.

Imam Ali bin Musa ar Rida said that the word yatim, in this verse means lonely or unattended.

The character of the Holy Prophet was, even in his childhood and youth, exemplary and exceptional in the most wayward environment of Makka as is borne out by even his worst enemies. He remained aloof from the coarse and licentious practices of the young around him. Living in the midst of the worst idolatry and polytheism of Makka, reserved and meditative, endowed with refinement, truthfulness and utmost honesty, he earned the titles, by common consent, of al amin and as sadiq. He was under the

constant guidance and care of Allah. So there is no implication whatever of error or fallibility on his part. The Arabic root dalla (in verse 7) has various shades of meaning. Here it does not mean astray or ignorant but in view of the occasion of revelation it should be translated "lost". While taking the Holy Prophet to his grandfather, his nurse Halimah left him by the roadside and went inside the desert to clean herself. When she came back the child was not there. After receiving the news from Halimah, Abdul Muttalib, with his friends and relatives, conducted a thorough search but the Holy Prophet was not traceable. Halimah, while making her own queries, met an old man in the precinct of Ka-bah and asked him: "Where is Muhammad?" It is said that when the name of the Holy Prophet was pronounced the idols fell on the ground in Ka-bah. In the meantime Abdul Muttalib arrived there with his men and invoked Allah's help to find out the Holy Prophet. A voice announced: "Go to the valley of Tahamah. He is there." Then Warqa bin Nawfil came and told Abdul Muttalib that he saw the boy in the valley of Tahamah. They at once went there and found the Holy Prophet playing with the branches of a tree. The Holy Prophet, whom his grandfather had not seen since his birth, told him: "I am Muhammad" He took him in his arms and embraced him for a long time. This verse refers to the event mentioned above.

Verse 7 also implies that the knowledge the Holy Prophet possessed was perfect because he never acquired knowledge from any mortal but was taught by Allah Himself. See commentary of Baqarah: 78; Rahman: 2 to 4 and Najm: 2 to 10. Imam Ali bin Musa ar Rida said:

"The Holy Prophet was lost in the ignorance of the people, so Allah brought his light among them in order to guide them to have true knowledge about him."

Verses 2 of Najm clearly asserts that he had never gone astray, so the word dalla cannot be translated as wandering or going astray.

Some commentators wrongly interpret this verse to say that the wealth of Khadija Kubra made him independent of worldly needs, enabling him to devote his whole life to the service of Allah. Actually independence refers to the "self-sufficiency" which Allah had bestowed on His most beloved prophet.

Allah says We made you wealthy when we found you in need. Bibi Khadija's wealth made the prophet wealthy.

Another ayat says oh prophet when we found you orphan did We not take you in our safety. The prophet was raised in the safety of Abu Talib's house.

Abu Talib stood up and said that oh father how dare we decide to raise this child let Mohammed decide who will raise him or all us brothers will raise him. The one who is chosen by Allah is Mohammed and the one chosen by Mohammed is Abu Talib.

Allah is calling taking shelter and protection with Abu Talib taking protection with Allah. The prophet chose Abu Talib as the person who would raise him. Is it possible that the prophet would pick a person not deserving of such honor.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ
9:23 (مَنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ)

[Pickthal 9:23] O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief rather than faith. Whoso of you taketh them for friends, such are wrong-doers.

Another ayat says that none amongst you can make your father or your brother a protector if he is disbeliever. Thus Allah's prophet thinks Abu Talib is a momin. Before Abu Talib's time Zachariah brought up Bibi Mariam. He did this as Imran the father of Bibi Mariam had passed away before she was born. He was the mutawalli or caretaker of the bait ul muqaddas. He was the uncle of Bibi Mariam.

The prophets father (Abdullah) had passed away before he was born, he was the caretaker of the kaaba. His uncle Abu Talib brought him up. Oh Allah you chose a masoom Zacharia to bring up Bibi Mariam and what of your beloved prophet will you pick a disbeliever to bring him up? This is not possible. Allah said that if I placed the prophet in the lap of Abu Talib then this is an esteemed person with the qualities of Adam, Moses and other great prophets in him. Never discuss whether he is kaffir or momin but whether he was the wali of his time or not?

Ali Hamadani has written a book mawadattul khurba. There is another book iman e abu talib. He wrote that when Abu Talib left this world he called the prophet and Imam Ali to him and told them to bury him in his father's grave. Both the nephew and the son are masoom. The entire world is worried if we die will someone be there to bury us? Abu Talib's funeral rites were done by two masoomeen. His coffin was raised by two masooms. This is a book from the muslims read it and ponder on it. They took the coffin and moved the stones from the grave of Abdul Muttalib and he was lying in the grave lined toward the kaaba. When he had died the prophet was 6 years old. Thus if Abu Talib was a kaffir then how did he bury his father as per the muslim method of burying. At the time of Abu Talib's death the prophet was 6 years old and Islam was not yet revealed. Thus burying a dead person facing the kaaba is this not the sunnat of Abu Talib? He was facing the khibla in the grave. All saw this in the grave. Abu Talib said that the body of my father buried by me is still intact then ponder on my position and those who are burying me are both masoom---.

Ashraf Ali Thanavi wrote a book behasti zewar. He was from UP in India and his book is in most muslim homes. In this book he writes that if a person is 99% disbeliever and 1% iman then you cannot call him a kaffer. When I read this I said this is a good thing moulana. Oh moulana if a person is 99% iman and 1% kufr (ie he has not read the kalima) what do you call him?

Lets ask the soul of Abu Talib oh father of the pure Iman and the uncle of the pure mercy of Allah. Allah gave Abu Talib complete reward he gave him 12 masoomeen in his progeny till the day of judgment.

Abu Talib is calling to the muslims today oh muslims in all the holy places where the Imam's are buried whose children are these?

A poet has said that in the battle of karbala Abu Talib is present, sajdah is of Shabbir and the intention is of Abu Talib. Whose blood flowed in karbala? This was Abu Talib's blood. They were all his progeny that were martyred in Karbala. All that they cared about was that the Islam of the prophet be preserved.

Life is not certain and we should always cry while we can about karbala. Had we been in karbala we would have shed our blood. Bibi Fatima blesses your tears with a thousand blessings. From the wilderness Bibi cried the ummat has looted me. Oh Zainab go Hussain is struggling in the battlefield.

Bibi Zainab and Bibi Fatima were together and she asked her daughter do you understand all your responsibilities. Bibi Zainab said oh mother why do you get up in the night to give water to my brother Hussain? Mother I do not understand this why do you not give water to the rest of us. Bibi Fatima hugged Bibi Zainab and said that oh daughter when I heard that my son will be martyred hungry and thirsty in karbala I wish to give him water. When Hussain came and called Zainab and Umme Kulthoom to give them his last salaam. Hussain saw a bibi with white hair standing in the corner. He said mother Fizza my salaam on you. Fizza said I will not let you go my prince I brought you up with lots of love and hard work I will not let you go. Imam Hussain said that till today I have not considered you lesser than my mother Bibi Fatima. Bibi Fizza said do you have any command for me. Imam Hussain said that I would like to do one will. Please do not think my sister is any lesser than my mother bibi fatima. She has been with me throughout karbala.

Sakina hugged her father's legs and begged to sleep on his chest for the last time. Baaba after this I will see the slaps and whips of the enemies of Hussain.

Questions

- 1) How do you know what is right?
- 2) Who is a Muslim?
- 3) What are the six things Momin's believe in and what are the six actions they do according to the Quran?
- 4) When Allah says I found you and Orphan and protected Prophet Mohammed what does He mean? Who really protected Prophet Mohammed?
- 5) When Allah says I found you destitute and enriched thee? Who was the person whose wealth enriched the prophet?
- 6) Can we take those who disbelieve as our protectors? Give the reference of the Ayat from the Quran supporting your answer.
- 7) Laying a dead person in the grave facing the kaaba is a tradition from -----.

What did Bibi Zainab ask Bibi Fatima?

17:82 (وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا)

[Pickthal 17:82] And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.

Dear friends, the Quran is a book which is a book and a guidance to mankind. It teaches things from manners to belief. This book has proof of the oneness of Allah, the proof of the prophecy of Mohammed, the proof of Imam, the proof of painful doom for the disbelievers and reward for the believers.

In this ayat the Quran says that it is a peace for the believers and a punishment for the disbelievers. Thus it is a two edged sword. Imam Ali's zulfiqar cut an impure person into two and stopped at a momin and didn't hurt him. The sword cut the impure enemy (marhab) but stopped at the wing of Gibrael.

Remember that zulfiqar rose only in the defense of Islam never for self defense. Muslims still ponder on what is Islam? You are aware of today's conditions where we have to tell people that terrorism is not Islam, oppression is not Islam. Why did this time arise that we have to defend Islam so? There has to be a reason why is there a need for this defense from the entire world of Islam. It seems that the face of your Islam has changed. Why did the face change? Did the enemies of Islam change this face? The Hindus, the Jews, the fire worshippers or did you make your own face so fearful that people started to fear it?

If we say that terrorism, oppression is not Islam perhaps they will believe you on account of your sweet speech. They then ask you what is Islam? The world of Islam has a difficulty they have no role model to show as an example of Islam. The household where the best examples exist you muslims have a quarrel with. You have turned your faces from this household. Islam is not thoughts, not poetry, not a poem, not a book of poetry, it is intention, worship, humanity obedience to Allah. You haven't understood Islam so far.

The place where the name of the progeny of the prophet is not taken is something else not Islam in the words of the poet. We are unfortunate that we have used the lives of the kings of Islam as the history of Islam. This is where houses are killed, skulls are piled, the Quran is burned, the kaaba is burnt. Come here and look at none else but look at Ali. He is the one who helps with all difficulty. This is our religion and for this alone we are alive. Death may come to whom it may for us there is not death.

A child may ask me what is the difference between us and other muslims. I would reply that there is no difference, all believe Allah, The day of judgment, kaaba, reward, punishment, fasting, hajj, zakaat, eid, juma prayers. There is no difference. Obedience to father, and mother. All believe in 124,000 prophets. There is just the difference of wilayat.

Tauheed, prophecy, juma, fasting, hajj, zakat is common. Wilayat of Imam Ali is with us not with them. This is the sole difference. The other apparent differences such as tarawi, muta and other things are so because of the fundamental difference in wilayat. We believe in wilayat as Allah the one who chose Moosa, the prophet Mohammed also chose Imam

Ali. Our prophet said there is no prophet after him. Imam Ali was like Adam (in wisdom) Ibraheem (in speech) Yusuf and the prophet said look at Ali to look at all these people. If the wise person saw him then he saw Adam, if a youth then he saw Yusuf and if the disbelievers saw him in hijrat they saw the prophet and the nusairi saw god.

Why do you say Ya Ali. Associating things with Allah is kufr. Those who do not know the difference between kufr and iman say this. This is not a new question and our ulema have always answered these questions. Saying Ya Ali is kufr and shirk? I say the same thing that asking help from any other than Allah is kufr. Why do the beggars in this world ask help from people other than Allah? Allah says that He will give to all without asking. These beggars are then showing this to be untrue isn't it? Do they not show on Allah's character. Allah should have sent an ayat stopping us from giving the beggar instead He says that we should give the beggars. The world thus wants us to call all but Imam Ali and Mohammed.

(مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا) 4:80

[Pickthal 4:80] Whoso obeyeth the messenger hath obeyed Allah, and whoso turneth away: We have not sent thee as a warder over them.

[Pooya/Ali Commentary 4:80]

Aqa Mahdi Puya says:

Obedience to the Holy Prophet has been declared as obedience to Allah, therefore, it must be absolute and unconditional. Refer to the commentary of verses 59 and 64 to 69 of this surah and judge the statement of the companion who refused to bring the pen and paper on the pretext that the old man was in a delirium and the book of Allah was sufficient for the Muslims.

In the light of "nor does he speak of his own desire (Najm: 3)", if any event, contrary to this divine declaration, is stated in Sahihs or Musnads or Tafsirs of the Muslim scholars, it should be rejected outright.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا) 4:59

[Pickthal 4:59] O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.

[Pooya/Ali Commentary 4:59]

"Obey Allah and obey the messenger and the ulil amr (those vested with authority through His messenger)."

The command to obey is infinite-total obedience in all material, religious and spiritual matters, therefore, as this verse clearly signifies, the ulil amr must also be as just, wise and merciful as Allah and the Holy Prophet are, and he who - administers the affairs of mankind should be the khalifatullah (vicegerent of Allah) and the waliallah (representative of Allah whom He chooses after equipping him with His wisdom). Please refer to the commentary of al-Baqarah: 30 to 39 and 124; and al-Ma-idah: 55 and 56 and 3 and 67 with reference to the event at Ghadir Khum; and al-Rad: 43; and al-Hud: 17. A careful study of the above references discloses that Ali, and after him, the remaining eleven Imams, in the progeny of the Holy Prophet, Ali and Fatimah, are the true successors of the Holy Prophet who have been referred to as ulil amr in this verse. So the Shias obey and follow the Holy Prophet and the twelve Imams.

It is irrational and senseless to accept any ruler as ulil amr, otherwise men like Yazid bin Mu-awiya will have to be included in the category of ulil amr; and no sane person would say that Allah has enjoined to obey men like Yazid (prototypes of whom were and are many and in abundance since the departure of the Holy Prophet till today) just as one obeys Allah and the Holy Prophet.

From the event of ashira (feast of the near relatives to carry out the divine command of "warn your tribe of near relatives") to the day at Ghadir Khum, the Holy Prophet repeatedly announced the successorship of Ali, therefore, the first step a true Muslim must take to obey the messenger of Allah is to obey and follow Ali ibn abi Talib. Also refer to the "Right Path" and "Peshawar Nights", published by the Peermohammed Ebrahim Trust or Zahra Publications, because the issue of ulil amr and wali has been discussed in depth in these books with authentic references from the well-known books of tafsir (exegesis) and hadith (traditions) written by the Muslim scholars.

Today the Muslim ummah (from Indonesia to Morocco) is in a quandary, because the theoreticians who directly or indirectly served the interests of the despotic rulers, have presented "the obedience to ruler" (even if he is an usurper, a rogue or a ruffian) as a fundamental of religion (known as the theory of ghlu and ghalba-violence and conquest) by misinterpreting this verse. Such theoreticians are their Imams. There is no way leading to emancipation from terror and exploitation if this theory is not rightly rejected once and for all. It is not possible unless the sincere Muslims submit to the teachings of the Ahl ul Bayt.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
4:69 (وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا)

[Pickthal 4:69] Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the prophets and the saints and the martyrs and the righteous. The best of company are they!

The one who obeyed the prophet obeyed Allah.

Thus asking the prophet is asking Allah isn't it?

Suppose that a person is a minister and he is responsible to give aid to some people. He would nominate someone go give the aid and all would say that the minister is giving the aid. If someone asks me to give him aid he is actually asking the minister. If someone goes to ask the minister for aid he will direct you to the person who is responsible for it. Allah has done the same thing He has given Abu Turab the control on rizk, Hussain the control on entry to heaven and Ali for help on this world.

Those who were brought up on the crumbs of azadari do not like the naare haidari

This is not their fault

The ugly person does not like a mirror in the words of a poet.

We do not like any day on which Ali's name is not mentioned.

Another poet says do not mention the 11 brothers of Yusuf if you have a brother like Abbas then mention brother.

In karbala Hazrat Abbas was in his 20s and Ali Akbar was 18. These two were such that if they walked together their shoulders collided. In Medina people collected to see the two and said where did these handsome men come from?

In Karbala Hazrat Abbas and Ali Akbar had decided that they would take care of the entire army the next day. The bravery of Abbas is not in the count of those he killed in battle but in the fact that he obeyed the Imam and didn't fight.

When the command from the enemy reached Abbas to move the tents of the Imam from the river furaat. When he heard this he drew his sword and Ali Akbar saw that his uncle has drawn the sword. Ali Akbar picked up his spear and went toward the enemy. Imam Hussain stepped forward and wanted to stop Ali Akbar and he replied by Bibi Fatima Zehra do not stop me my uncle is alone. Imam Hussain then went into the tent to Bibi Zainab and told her that Oh sister for the first time I have seen our father's bravery in Abbas's face. He asked his sister to stop Abbas. Zainab said why dont you stop him. Imam replied that I have always stopped Abbas please stop Abbas and my Ali Akbar will return on his own. Imam Hussain said that when Ibn Murjim struck Imam Ali Abbas was 14 years old and he was running in the streets of kufa with a sword and Imam Ali asked me to stop Abbas. When I found Abbas I told him Abbas it is not karbala yet stop. Abbas sheathed his sword right away.

The ruler of Medina called me in the court and I raised my voice the first two to enter the court were Abbas and Ali Akbar and I knew that they will behead the tyrant. I stepped forward and told Abbas it is not karbala yet. I remember the time when the enemies shot arrows at Imam Hasan's corpse and Abbas drew his sword. I begged him oh Abbas it is not karbala yet. Abbas stopped.

Hur stopped my horse and Abbas drew his sword and I said the same thing Abbas it is not karbala yet.

Now how can I stop Abbas it is now karbala how then can I stop Abbas. Oh sister stop Abbas now.

Bibi Zainab called bibi Fizza and told her to tell Abbas Zainab is calling him. When Fizza reached Abbas and called him he bowed his head and kneeled in front of his sister. She said what is the problem in moving the tents. Abbas said not while I am alive oh sister. All sisters and brothers love each other. The sister said oh my beloved brother move the tents as I fear that the armies of kufa may join the armies of sham and harm Imam Hussain. Abbas said that if all of Arabia collects I will not move the tents. Zainab then said oh my lion hearted brother if you do not move the tents then I will remove my hijab. Abbas said this I will never permit while I am alive and he moved the tents.

Imam Hussain said that they martyred me after making me weep a lot.

Bibi Zainab collected all the women and asked for forgiveness as she had promised them that she is responsible for their hijab. However I was relying on Abbas and he has sacrificed his hands at Furaat and is sleeping there.

When Bibi Sakina heard that her lion hearted uncle died she had thus far been promising the children do not fear water is coming soon. She went toward the battlefield and Imam Hussain tried to stop her but she said Baba do not stop me. She said oh my dear uncle if I knew that due to my thirst you would lose your hands and die I would never ask for water for my entire life---.

Questions

- 1) Does the Quran have the same effect on all people? (believers and disbelievers)
- 2) What is the name of Imam Ali's sword and what was special about it?
- 3) What is the history of Islam? Is it the history of the kings?
- 4) What is the difference between the shia and the other muslims?
- 5) What are the ayats of the Quran that command us to obey the Prophet and the Imams?
- 6) What were the occasions on which Imam Hussain stopped Hazrat Abbas from battle?
- 7) What did Bibi Zainab say that forced Hazrat Abbas to move the tents from the bank of the river Furaat?
- 8) When she learned that Hazrat Abbas was martyred what did Bibi Sakina say?
- 9) What is your opinion about muslims being called terrorists? When our Imams were so peace loving and exalted why is it that others are able to label us terrorists?
- 10) In your opinion what should we do as a group to become stronger in Islam?

Moulana Sarkar Mehdi Majalis Three 2007

21:107 (وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)

[Pickthal 21:107] We sent thee not save as a mercy for the peoples.

[Pooya/Ali Commentary 21:107]

It is stated in the Quran that prophets of Allah were sent to every people in every age, then as a culmination the Holy Prophet was sent to mankind as a mercy unto the worlds with a universal message. In verse 81 of Ali Imran all the prophets of Allah have accepted the Holy Prophet as their supreme leader, therefore he is the only leader their followers should also obey and follow. Keeping this fact in view the Holy Prophet has been introduced to all human beings till eternity as the mercy unto the worlds to whom the final book of Allah, the Quran, was revealed and who was entrusted with the perfected and completed religion of Allah to be the law and guidance for all mankind for ever (see commentary of Ma-idah: 5 and 67 The word alamin (the worlds) encompasses all that has been created by Allah and He has not created the universe out of fun (verse 16 of this surah).

Aqa Mahdi Puya says:

By presenting the Holy Prophet as the mercy unto the worlds it has been clearly asserted that he is the first and the foremost in the order of creation who was selected to convey the mercy of Allah to every created being. The entire existence of the Holy Prophet is the first and the continuous manifestation of the rububiyat of the rabbul alamin. The whole process of creation implies the circular process of descension and ascension of the person of the Holy Prophet for the purpose of universal blessings.

Allah in His Quran says oh prophet the one I love I have made you a rehmat or mercy for the entire universe. Quran is that exalted book that is never effected by the changes in the times and politics. The topics of the Quran are still fresh as they were 1400 years ago. The Quran required that you should be able to understand it. You do not have to memorize it or repeat it all the time. If you remember one point and ponder on it this may be adequate for getting najaat or reaching heaven.

Allah has said the prophet is a mercy for the universe. If this ayat is looked at then it seems as though the Master of the Universe has sent a representative that is deserving of Him. As far as the reach of Allah's sustenance reaches the mercy of Allah reaches. The prophet is the perfect mercy and reaches every corner of the universe. Now man should

guess and decide how far the mercy of Allah reaches.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ
(مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ) 17:1

[Pickthal 17:1] Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far distant place of worship the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer.

[Pooya/Ali Commentary 17:1]

This verse is about the physical ascension (mi-raj) of the Holy Prophet to the highest station in the heaven.



*Picture 1 Location of Ummi Hani's House
now included in Masjidul Haram Around
the Kaaba circa 2007*

The mi-raj; is usually dated to the 27th night of the month of Rajab in the year before hijrat. While the Holy Prophet finished his night prayers in the house of his cousin, Ummi Hani, the sister of Ali ibn Abu Talib, the angel Jibra-il came to him with the invitation of the Lord of the worlds to have a journey to the highest heaven. Jibrail first took him to the Ka-bah (the Masjid al Haram) and from there he was taken to the farthest masjid in the heavens. Although aqsa means "the farthest" but most of the translators and commentators confuse this word with the name of Masjid al Aqsa in Jerusalem. Farthest is an adjective used to refer to the masjid in the most distant heaven. The distance between the Masjid al Haram and the Masjid al Aqsa in Jerusalem is not more than a few hundred miles which cannot be described as farthest. Moreover, the journey to Jerusalem was meaningless when the divine purpose was to show the Holy Prophet the wonders of the glory of the kingdom of Allah. If Allah had selected an earthly place to do this He could have chosen the Masjid al Hama.

According to the Ahl ul Bayt the mi-raj was a physical ascension, not a vision or dream in sleep or slumber, because even ordinary men see such things in their dreams.

It was no doubt a spiritual realisation but attained by an actual journey. To bring the position of the Holy Prophet to the level of ordinary mortals, A-isha and Mu-awiyah had reported that the mi-raj; was only a vision. In view of what history and traditions say about the credibility of these two reporters, a large number of Sunni authorities have rejected their point of view and have accepted the fact that it was a physical ascension. Please refer to Aqa Puya's essay "Genuineness of the Holy Quran" to know about what is written about A-isha in Sahih Bukhari, and as for Mu-awiyah there are no two opinions about his hostility towards the Holy Prophet and his Ahl ul Bayt, and for his deceit, cunning and falsehood refer to At Tahrir: 4 and Muhammad: 22. Those who doubt the great miracle of the physical ascension of the Holy Prophet wrought by Allah should also doubt as to how Allah could create the universe out of nothing, or how He could make virgin Maryam give birth to Prophet Isa, or how could Isa preach the message of Allah from his cradle as a just born infant, or how could Allah split the sea to save Musa; and how could the several other miracles mentioned in the Quran take place if the doubters insist upon empirical justifications. The physical journey of the Holy Prophet to the arsh in the highest heaven known as mi-raj; is an unheard of wonder of the world since its beginnings and shall remain so to its end as the greatest miracle of the Almighty Lord of the worlds.

Among the celestial lights, where he received from Allah order for the five daily prayers, he saw his own name together with that of Ali inscribed in the kalimah.

"There is no god save Allah, Muhammad is His Prophet and Ali is His wali."

In the heaven Allah showed him Ali and said:

"O my Prophet Muhammad, I have given you Ali to be your vicegerent and successor. Peace be on you from your Lord, and His grace and His bounties."

Then all the secrets of creation and what happened in the world since its creation and what will take place were disclosed to the Holy Prophet. The Holy Prophet said:

"Peace from the Lord be on all the righteous servants of Allah, and peace be on all of you (O angels), and His grace and His bounties."

When the Holy Prophet returned to Makka from his journey, before he related his experience, Ali began to give every detail of his journey, which proves that in every single step the Holy Prophet had taken during his journey Ali was with him; and this is the reason on account of which the Holy Prophet said:

"I and Ali are of one and the same light."

In the bygone days ignorance might have prevented people to believe in the physical ascension of the Holy Prophet as the most beloved friend of Allah-habiballah, and his having attained the highest and the subtlest realisation of Allah's being, and seeing Ali face to face in the highest heaven, but there is no ground for the people of this age to deny it in the midst of advancement of science and technology, the step by step awareness of the laws, made by Allah, governing the operation of the universe, with the help of which man is exploring the so far unknown frontiers in the space.

Also refer to the commentary of An Najm: 8 and 9 and books of history for the event of mi-raj.

Aqa Mahdi Puya says:

The terms ascension and descension are used to explain the order of creation and the movement of cognitive self through the various spheres of finite beings to the absolute and from there coming down again through the various spheres of abstract and spiritual beings, of more comprehensive nature, to the lowest finite world. This journey is intellectual as well as visual.

The intellectual journey is experienced by all seekers of truth with the help of spiritual faculties, not bound by the physical senses. The visual journey begins from the highest point of the intellectual achievement, using it as a base, and proceeds upwards through the various spheres of the spiritual beings to higher and still higher levels till it reaches the absolute, and again comes down to its base. There was no prophet who did not have this visual experience of ascension and descension, and, as said in al Baqarah: 253, each had it in keeping with his potential, during sleep or wakefulness or in a state in between them, once in a lifetime or often times as the Holy Prophet had done. being the superior-most of them all. Not only the Holy Prophet but also his divinely commissioned successors (the Imams of the Ahl ul Bayt) who, in soul and body, were from him and He from them, and all of them were of one and the same divine light and origin, had the visual experience of ascension to the absolute many a time,

The Quran in verse 33 of Ar-Rahman says that man can cross the bounds of the heavens and the earth if he possesses the authority and has the power (knowledge of the laws enforced by Allah) to do so. Therefore the theories based on ignorance from the laws made by Allah should not

be given any importance when they are put forward to deny not only the physical ascension of the Holy Prophet but also all the miracles wrought by the prophets of Allah and His chosen representatives .

Besides Ali ibn abi Talib and the Imams of the Ahl ul Bayt, a great number of reliable companions and scholars such as Ibn Abbas, Ibn Masud, Jabir bin Abdullah Ansari, Hudhayfah and Ummi Hani have confirmed the disappearance of the Holy Prophet from his bed in the house of Ummi Hani. So far as the physical and the dimensional aspect of the journey is concerned, it was undoubtedly physical. There is no logical, reasonable and scientific argument to prove its impossibility. As the end of the ascension was the full realisation of the absolute, while passing the boundaries of physical realm, under the influence of divine light, his whole physical aspect was totally spiritualised and transcended the properties of substance and corporeality. It was a total transcendence of the Holy Prophet into a spiritual entity. Descension means his reappearance in his physical form. Only those who know and believe that he was a light, the first created being, and the last and final messenger of Allah can understand his ascension to the farthest stage where Allah's cognition is achieved in the highest realm of creation, referred to in this verse as the masjid al aqsa, the environment of which is blessed by His signs shown to the Holy Prophet.

Many a traditionists and commentators has dealt with his ascension at length in detail. A few points discussed by the great scholar Tabrasi in his commentary, Majma-ul Bayan, are stated below.

The physical ascension in the state of wakefulness has to be accepted. There is no doubt in it.

Some of the details given by the traditionists and commentators about what the Holy Prophet did and said during his ascension journey are not reasonable and in agreement with the articles of the faith. There is no room for any proper interpretation except that he visited the heavens, met all the prophets, saw paradise and hell, and fully comprehended the operation of the absolute omnipotent authority of Allah, but all that which is narrated about his talking to Allah seeing Him and sitting with Him on the arsh should be totally rejected because it is out-and-out anthropomorphism which is far from the glory and absoluteness of Allah.

Neither was his chest opened nor washed, because he was free from all evil (dirt), and if there was any spiritual dirt, washing with water would have not served the purpose. All this nonsense was evidently borrowed from anthropomorphist theories of the pagan

and Christian creeds by the thoughtless narrators who thought that they should also attribute to their prophet all that which the others had done to their religious leaders.

Now do you understand why the prophet went on meraj. This shows the limits of human kingdoms. What was the great honor with which the prophet went on meraj? Let me describe it for you. Jannat was decorated, the angels spread stars in his path, universe shrunk, and the time stood still and all the universe stood still while the prophet went forward on meraj. The leader of the angels came but stepped back, Jesus also waited, the 6th and 7th heaven passed and the prophet kept going. The limits of possibilities were ending and here Gibrael stopped. Gibrael said that this is as far as he can go. If he moved any closer he would perish. Then the destination arrived. The creator and the creation were there. One was Allah and the other the prophet. One was the creator of the universe the other the mercy for it. Jannat has already been passed by the prophet, he has also been called the crown of the prophets. What is Allah going to give the prophet. It must be something very important that Allah called him. Allah said that He would give him such a mercy that is a special mercy. He had hidden it in the curtains. This was the princess of jannat. You decide what state of mind the prophet must have been in when Fatima was given to her. Now do you understand why he stood for his daughter Fatima, this was a special gift from Allah.

A poet has said

It is true Fatima is a woman

She is the source of bravery of Ali

The prophet is a mercy to the universe and Fatima is a special mercy to the prophet.

Fatima is on the ground on the white chador but she is on the heavens truly. There is no other Bibi who said something and it became true from heaven instantly.

The masoom said that if you see Ali and smile then you should thank your mother who taught you this love.

Nowadays when you see youth obey their wives and not their mothers this disappoints me. They forget that she brought them up but more importantly they forget that she is the one who taught you the love of Ali. In Islam a woman has great honor. A woman is a mother, a wife, a daughter isn't it? Tell me are these not delicate relationships. You cannot complain against any one of these women. If the woman is against the husbands wishes then it is quite ok for her to be criticized ---- those who understood it know what I am talking about. A woman reaches her perfection when she is a daughter of a pious father, a good wife of a pious man. If you change these words then this becomes belief. A woman is a perfect woman if she is the daughter of a perfect man, the wife of a perfect man and when such a woman is born then the prophet is commanded to do mubahila. Do not go on the beauty or wealth of a woman. The prophet said be careful of the fresh green grass on the trashcan or the garbage dump. This grass looks pleasing to the eye but there is garbage beneath. The prophet said that there is poison below the greenery.

A youth who is illiterate and has a squint nowadays says that he wants a beautiful wife. Oh brother look in the mirror first before you ask. This is how the Arabs thought they

didn't know who they were and went to the prophets house to ask the hand of his daughter in marriage.

Bibi Fatima is a special mercy to the prophet – he who is mercy to the universe. There is no bigger scholar than Imam Ali. Such a great scholar was addressed by Bibi Fatima in such terms that are used in Arabic to show someone that the one you are speaking to does not know everything. If it wasn't for the parda Bibi Fatima would also have said ask me whatever you desire. Bibi Fatima is of light like Imam Ali, she is pure like him, she is generous as him, as honored as him as she is a woman she wasn't an Imam, however who she was with was an Imam and those boys born to her were Imams.

It isn't easy to be similar to Khadija,

It is required to be mother to Zehra,

All call her the queen of Arabia

Rizwaan brought dress for the grandsons of Khadija

It was finally useful for Rizwaan that he was an angel

Unless your wealth is for the spread of religion otherwise the wealth is of no use.

Zehra's mother showed all that it is not needed to have sons to have progeny after you.

Who did Allah make the owner of the universe.

I have read in books that if there is one person to read a majalis and one to hear the third person is Bibi Fatima. Bibi Fatima comes to every majalis of Hussain. She looks at the tears of those who cry for her son. Wherever there is a majalis for Hussain she comes and collects your tears in her handkerchief. When this gets wet with tears she gives this to Zainab and tells her that I have brought you the ointment for Hussain's wounds. If you go to any corner of the world and die and you love the ahle bait then the souls of the 14 masoomeen come to your funeral. At the time of death you should get a sip of water per tradition. When you give the dying person a sip of water one of the 14 souls steps back when it sees you give the sip of water. We do not know who this soul is but our scholars say that this is Bibi Fatima, she steps back that oh you who is dying there was none in Karbala who gave my son a sip of water.

Questions

- 1) Who is the first and foremost of the creation of Allah?
- 2) Who was sent as a mercy to the universes?
- 3) What is meraj (mi-raj)? Was the meraj physical? Where did the prophet leave from?

Does this place still exist?

- 4) What was given to the Holy Prophet in Meraj?
- 5) Did Gibrael accompany the Holy Prophet all the way on Meraj?
- 6) Who comes to each and every Majalis?
- 7) What does the prophet say on the day of judgment regarding those who love the ahle bait?
- 8) What does Imam Ali say on the day of judgment regarding those who love the ahle bait?
- 9) What does Bibi Fatima say on the day of judgment regarding those who love the ahle bait?
- 10) When we know that Bibi Fatima is there in our center for every majalis how should we behave?

Moulana Sarkar Mehdi Majalis Four 2007

Dear friends this is the speech of Allah and there is no example of Him. There is no example of Allah (Quran). The Allah who denies any example states that there are some from Him. He says oh prophet you are a masal for Allah (Quran). Allah says that He has created many representatives from Him. If man has to be with the Quran he has to accept that there are representatives from Him.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّي يُوقَدُ مِنْ شَجَرَةٍ مَبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (24:35)

[Pickthal 24:35] Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things.

[Pooya/Ali Commentary 24:35]

The great mystery of existence, its eternal origin and infinite permanence is described in the most comprehensive and eloquent parable of light, which contains layer upon layer of allegorical comparisons to make apparent to man the purpose of the great author of the universe. The physical light is but a reflection of the true light in the realm of reality, and that true light is Allah. The performance of light is to manifest. It is Allah who manifests the universe. The human beings can only think of the factors of the spiritual world in terms of the phenomenal experience obtainable through physical senses; and in the phenomenal world light is the purest thing known to man. Due to the limitations of human experience man cannot see the real light but perceive only the lighted objects. So the physical experience is an illusion, because physical light has drawbacks incidental to its physical nature. It is dependent upon some source external to itself; it is a passing phenomenon; if it is taken to be a form of motion or energy it is unstable, like all physical phenomena; and it is dependent on space and time. The perfect light of Allah is free from any such defects. It prevails everywhere. It envelops everything. It is independent of time and space. The niche (mishkat) is the recess in the wall, high from the ground in the house. The divine light, according to the parable, is placed high above everything, all that which has been created, the whole universe. The lamp is the core of the real illumination. It is placed inside a glass which protects it from any outside interference or disturbance (refer to Saff: 8). The illumination shines bright like a star. In this world, governed by the laws of cause and effect, it becomes natural to know what makes the lamp burn, as no lamp burns without oil. So to give man the idea of causative factor of the generation of light, it is said that the oil of the blessed tree of olive keeps the lamp alive. It is said that after the great flood, the olive

tree was the first to grow on the earth. This mystic olive is not localised. It is neither of the east nor of the west. It is universal like the light of Allah.

The light of wisdom (the Quran) in the heart of the Holy Prophet is as protected as the lamp in the glass. Verses 77 to 79 of al Waqi-ah clearly state that the Quran is a protected book; and no one can touch it save the thoroughly purified, the Ahl ul Bayt, according to the verse 33 of Ahzab. Therefore the true interpretation of "light upon light" is the Holy Prophet and his Ahl ul Bayt. It is further made clear in the next verse

24:36 (فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ)

[Pickthal 24:36] (This lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening.

[Pooya/Ali Commentary 24:36]

The houses referred to in this verse are said to be (i) the Ka-bah, built by Ibrahim and Ismail (ii) the masjid in Jerusalem, built by Dawud and Sulayman (iii) the masjid in Quba and the masjid in Madina, both built under the command of the Holy Prophet.

Imam Muhammad bin Ali al Baqir said:

"The houses referred to in verse 36 of An Nur are the houses of the prophets and the holy Imams."

Thalabi, in the interpretation of this verse, relates from Anas bin Malik and Buraydah that when the Holy Prophet recited this verse, Abu Bakr stood up and asked, pointing towards the house of Ali and Fatimah, whether that house was included in the houses referred to and the Holy Prophet replied:

"Yes, and it is better than other houses to which this verse refers."

Qutadah, an eminent scholar, says that once he told Imam Jafar bin Muhammad as Sadiq, while sitting in his company:

"I sat with many a great scholar, but my heart never felt the awe and reverence in any

company it feels in your presence. "

The Imam said:

"Because you are sitting in the house glorified by Allah in the Quran (and recited this verse)."

Misil and Masal have different meanings. Misil means similar to an existing thing you create another. You create a minbar similar to this one a cap like the one I am wearing. Masal means that you create a photo of the minbar and post it on the wall such that it reminds you of the minbar. You brought a handsome steed and I praise it. I ask you to bring another horse and you do this is misil. If you make a photo of the horse and on looking at this picture you remember the horse and this is masal. Allah says that there is no misil but a masal of Allah. Oh muslims tell me who is the masal of Allah that you look at him and remember Him. The world will recognize this masal at some time. What is the reason for refusing to recognize this masal (representative) of Allah? We refuse to recognize the representative of Allah as we didn't recognize the prophet. If you didn't recognize the first one (prophet) you will not recognize the last one (12th Imam). Is there any man in the world who will get a portrait done and then tear it up and throw it away. All protect their photos and Allah will not protect His 'photo'. Indeed He will and He will make sure that this 'photo' will remain till the end (the 12th Imam).

The world has been calling to the 12th Imam for a long time. Why doesn't he come?

I will cut with the zulfikar of Haideri all the trees of bidat you raise. First learn to recognize me and then I will come (poet).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ
إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (4:59)

[Pickthal 4:59] O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.

Ul Il Amr are another link in this chain. Oh those who believe obey Allah, His prophet and the ul Il Amr. Will Allah obey anyone – never, if Allah obeys anyone else then He will not be Allah anymore. The ayat says obey the prophet who will the prophet obey? None but Allah. How do you recognize the prophet? He obeys Allah alone. If the prophet obeys any but Allah then he is not a prophet. Then the ayat says obey the ul il azm. These will obey Allah and his prophet alone. The ul il azm are those who obey these two only if any who claim to be ul il azm obey any but these two then they are not ul il azm. This is why Moula Ali said on being offered the Caliphate when Umar was being selected Calipha that he will not follow the way of the first two caliphs. Thus Imam Ali is of the ul il amr.

The Election

Umar appointed a committee to select the next caliph after him. This committee included

- 1) al Zubayr*
- 2) Talha*
- 3) Sa'ad bin Abi Waqqas*
- 4) Abdurrahman bin Awf*
- 5) Imam Ali*
- 6) Uthman*

Umar then turned to al-Miqdad bin al-Aswad and commanded him as follows:

“If five people agree (on the affair of the Caliphate) and one of them refuses, then cut off his head. If four men (from the six) agree and two of them refuse, then behead them. If three agree on a man and three of them are satisfied with another man, then be with those among whom is Abdurrahman bin Awf, and kill the rest if they turn away from that on which the people have agreed.”

(from the Life of Hasan Al Mujtaba, Baqer Shareef Al Quraishi, p 151).

As a result Abdurrahman hurried to Imam Ali and asked him “Shall I pay homage to you provided that you should govern according to Allah's book, the Sunna of His prophet, and the deeds of Abu Bakr and Umar?”

Imam Ali looked at him and answered with the speech of faith and of the free: “Rather, according to Allah's book, the Sunna of His Apostle, and my personal viewpoints.”

Adburrahman expected nothing from Imam Ali other than that, for the sources of legislation in Islam are Allah's book and the Sunna of His Prophet. According to them the government is managed, and the problems of the subjects are solved. The actions of Abu Bakr and Umar were not among the sources of legislation. Through his policy Abu Bakr followed a special way on which Umar did not agree with him.

Abu Bakr had a special viewpoints in respect of Khalid bin al-Waleed who killed Malik Bin Nuwaraya and fornicated with his wife.

Umar made unlawful the two mutt'as, while he admitted that they were lawful during the time of Allah's Apostle.

(from the Life of Hasan Al Mujtaba, Baqer Shareef Al Quraishi, p 158).

2. The Sermon of 'Umar

In a famous sermon the second caliph 'Umar banned mut'a with the following words: 'Two mut'a were practiced during the time of the Prophet [i.e. temporary marriage and mutat al-hajj],³ but I forbid both of them and will punish anyone who practices either.' Al-Razi summarizes the Sunni interpretation of 'Umar's words by saying that they

were pronounced in a gathering of Companions and no one protested. Therefore, the situation must have been as follows: either (1) everyone knew that mut'a was forbidden, so they remained silent; or (2) they all knew that it was permitted, yet they remained silent out of negligence and in order to

1. Jawahir, v, 163.

2. Ahmad b.Hanbal, al-Musnad, Beirut, n.d., 1,52.

<http://www.morocco.com/forums/islam-islam/25534-legitimacy-muta.html>

How do we become ul il amr. We were born illiterate, a scholar teaches us and we learn from him. If I obey the scholar then by definition we are not ul il amr. Ul il amr obey Allah and the prophet alone. Ul il amr learnt from Allah and his prophet and from none other.

Suppose that someone falsely claims to be ul il amr what then? He became by force and then after claiming to be ul il amr became sick. Someone came to ask for a cure of illness and the doctor told him to drink alcohol. If you follow the doctor then you disobey Allah and if you dont then you remain sick.

Ul Il amr will he obey the parents or not. In Jafferi religion the Imam becomes Imam only after the father and mother have passed away. Thus as long as the Imam is alive his son is not Imam. This is why Moula Ali left the Caliphate, he said that he will follow Allah and the prophet alone but not the other two who were caliphs before that time.

If you ask my brother who is ul il amr he will reply that this is the king of the time. The Quran says oh prophet if they ask you about the soul tell them that the soul is the amr of Allah. We have to obey the commander of the soul. The ul il amr is the commander in the world of the souls (alam e arwah).

An old woman who was illiterate took a false dead body in front of the real Imam (Imam Ali). She lied to him and said please read the salaah of the dead on her (still living) son. Imam Ali asked her thrice and then when she insisted he read the salaah and the son who was alive died. The woman said you didn't even know that you did the salaah on a live person. Imam Ali said check if he is alive first. The mother checked and her son had died. She fell on his feet and said that I had brought him alive. Ali replied that's why I asked you thrice as since I command the souls if I speak once the soul leaves the body.

My father Moulana Shams E Hussain Bijnori used to say at this point. Imam Ali and his son Imam Hasan were walking in the park. Imam Ali told his son do you know whose grave is this. He replied that Oh father you know better. He said this is the grave of Suleiman ibn Dawood. Imam Hasan desired to see Suleiman. Imam Ali gestured to the dirt and Suleiman came to life and Imam Hasan saw him (this is from a book Hayatul Haywaan a sunni book). Imam Hasan saw him and then said that Oh father I would love to speak to him. Imam Ali said Oh Hasan this is not difficult at all. He took his ring off – the same ring that Suleiman used to wear and rule the jinn and devils. The same ring that

moula Ali gave in zakaat. The same ring. He stepped forward and put the ring on Suleiman and Imam Hasan then spoke to Suleiman. Imam Hasan then said I spoke enough. Imam Ali stepped forward and took the ring off. Allah knows that after this incident we see the difference between prophet and Imam. Prophet Jesus kept his followers alive and Ali brought a prophet to life. The person who brings a person in his followers alive is a prophet the one who brings a prophet to life is Ali. You heard all this and still are quiet what book did you read? Why are you quiet?

Allah obeys none. Prophet obeys Allah. The ul il amr obey Allah and the prophet. Who desired something from the prophet? His wife had. The wife desired something. The wife of the prophet desired that he listen to her. Now I want to give you an example. When I left home my wife told me don't drink cold water. You will get a hoarse voice. I listened to her is this a sin no it isn't. If she says do not read salaah then if I listen to her this is wrong. You have money and she says do not go to hajj and I don't this is a sin. The prophets wife told him do not eat honey. The prophet said if you say I will not eat honey. An ayat came right away. Why do you make that which I made halaal till the day of judgment haraam.

66:1 (يَا أَيُّهَا النَّبِيُّ لِمَ تَحْرِمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ)

[Pickthal 66:1] O Prophet! Why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives? And Allah is Forgiving, Merciful.

[Pooya/Ali Commentary 66:1]

As a preface to this surah refer to and study carefully the commentary of Ahzab : 28 to 32, 33, 34, 35 on pages 897 to 908 in which the character pattern of the two wives referred to in this surah, A-isha and Hafsa, has been discussed in the light of the traditions reported by Bukhari and other well known Muslim scholars.

The Holy Prophet used to drink a glass of honey-syrup whenever he visited the apartment of Zaynab. A-isha and Hafsa became resentful, and A-isha devised a plot. Knowing the Holy Prophet's dislike of unpleasant smells she held her nose when he came to her apartment after drinking a glass of honey-syrup prepared by Zaynab, and accused him of having eaten the produce of a very ill-smelling tree. When she accused him of having eaten maghafir (a nauseating herb) the Holy Prophet said that he had taken only honey. She said: "The bees had fed on maghafir." When he visited Hafsa she also acted just like A-isha. Displeased with their obnoxious behaviour the Holy Prophet vowed not to eat honey any more. This is recorded by Bukhari in his commentary on Tahrim, in his Sahih, Vol. 3, p. 136. In the same place are recorded several traditions as related by Umar bin Khattab stating that the two women, A-isha and Hafsa were insolent and haughty towards the Holy Prophet.

On a day assigned to Hafsa, when she was not found in her apartment as she went to her parent's house, the Holy Prophet spent the night with Marya, the coptic girl, presented to him by the ruler of Egypt, who became the mother of his son, Ibrahim. To calm the quarrelsome bad temper of Hafsa he vowed that he would have no more to do with Marya.

The wives of the Holy Prophet were expected to show a higher standard in behaviour, as they were in the company of the superior most teacher of manners, social behaviour and etiquette.

The Holy Prophet's mind was sorely distressed by the obnoxious behaviour of A-isha and Hafsa and he renounced the society of his wives for one month. Verse one was revealed to say that as Allah has allowed him honey and Marya, he did not have to forsake any of them.

If any vow prevents from doing good or acting rightly one should expiate the vow, but not refrain from doing good deeds. For the expiation of oaths and vows see commentary of Ma-idah: 89 and for the vain oaths and vows Baqarah: 225.

Verses 3 to 5 refer to A-isha and Hafsa who were envious and jealous to the point of sickness against the Holy Prophet's refined and highminded wives. Once Hafsa came to know about a very personal matter concerning the Holy Prophet which he thought should not be made public, therefore he asked her not to publish it. But she at once rushed to her friend A-isha and whispered to her a version which was in great part untrue. Hafsa who betrayed confidence and A-isha who encouraged the betrayal were commanded to turn in repentance to Allah. If they were to resist repentance and amends, they would be abetting each other's crime but could not harm the most perfect messenger of Allah whom all the spiritual forces always surrounded to protect from every type of slander and falsehood. Please refer to Kanz al Ummal, vol. 6 p. 294 and Ibn Sad's Tabaqat, vol.8, p. 115.

Salihul muminin, "the (most) righteous among the believers" refers to Imam Ali according to Tafsir Durr al Manthur by Jalal al Din al Suyuti, Tafsir al Husayni, Kamaluddin Husayn Kashifi and Hayat ul Awliya.

Aqa Mahdi Puya says:

To make a vow to do a thing which one has the option to do or not to do is permissible in Islam if there is good in it.

A husband can accommodate his wife's legitimate desires to a reasonable extent. Ma'idah: 89 gives details of expiation for cancelling the oath.

The recommendation in verse 2 to the Holy Prophet to dissolve his oath is put forward in view of the insolent behaviour of A-isha and Hafsa described in verse 3. The tone of the first two verses is like Bara-at: 43 wherein hypocrites have been blamed for falsehood.

Refer to the commentary of the verses of Ahzab mentioned above on pages 897 to 907 particularly Aqa Mahdi Puya's note on page 899. The Prophet had discretionary power to divorce any or all his wives, and if he did so Allah would give him good women as his wives in place of the existing wives, who were, in view of verse 5, ordinary women harbouring envy, jealousy, and ill-will against others; particularly A-isha's hostility towards Ali Ibn abi Talib has been recorded by all the well known historians. See commentary of Ahzab on pages 897 to 907. At last she led an army of insurgents against him in the battle of Jamal. See details of this battle in the Early History of Islam by Dr. Safdar Husain. At that time there were better women of character and integrity than the wives of the Holy Prophet. The evil demonstrated by the two has been described as sufficient transgression to be condemned to the fire of hell; so the believing and obedient wives of the Holy Prophet are warned to save themselves from a fire whose fuel is men and stones as stated in Baqarah: 24.

When verse 6 was recited by the Holy Prophet a man stood up and said: "I try my best to make the members of my family follow the commands of Allah, do good and avoid evil, but my advice falls on deaf ears and they-do not obey."

The Holy Prophet said:

"Blessed is he who teaches righteousness and the commands of Allah to his family. If they do not listen to you, they shall be the fuel of the fire. You are safe because you have done your duty."

It is written in Minhajus Sadiqin that when those who have done good deeds and believed in Allah will be rewarded on the day of judgement, they will pray to Allah to bless him more and give him more reward who taught them the true teachings of Allah, His Prophet and Ahl ul Bayt and showed them how to follow them in letter and spirit. Reverse will be the fate of those heads of the families who did not do their duty to their families. All of them will be the fuel of the fire.

The punishment the disbelievers will undergo is the result of their disbelief and evil deeds. It is the fruit of their own misdeeds, the result of their own deliberate choice.

This ayat came right away. Why did Allah do this? Allah said this is a small thing but if my prophet obeyed anyone even in eating or drinking then he will not be a prophet any more. If he obeys anyone but Allah in anything then he will not remain a prophet. If we say that the prophet obeys none had Allah not sent this ayat and if the prophet had stopped eating honey on his wife's desire then this would be a problem.

The prophet will follow none but Allah. On the day of eid the sons of Fatima tell the prophet become a horse. No ayat came about this. Gibrael came but the prophet became a horse and the grandchildren rode on him. They said where is the reign and he gave them his hair and said this is your reign and wherever you move my head prophecy will move in that direction. The grandson said my ride does not speak and the prophet obeyed. Allah said oh my beloved prophet obey these little grandchildren of yours as their obedience is My obedience. Obey everything that they say as this is My obedience.

The best part of salaah is sajdah. This is not our sajdah I am talking about but the sajdah of the prophet. As he was in sajdah then the grandson sat on him. Oh muslims come try to make him get up and he will never get up. Imam Hussain sat on his grandfather and Allah wished for the sajdah to be prolonged. He said subhallah 70 times and until Imam Hussain got down by himself the prophet didn't get up. This was an incident of the masjid not the open field. We might have not known of this incident except of the elderly sahabi of the prophet who asked why did you make the sajdah long. Hussain saw this and said that oh Prophet you increased your sajdah for me and you said subhallah 72 times. Hussain will do sajdah but will not raise his head.

A mother wanted to know who will cry on my son? She asked her father. The prophet replied do not worry my daughter Allah will create a people who will cry for your son. She asked him in Karbala will you be there? no. Will Ali be there? no. Will I be there? no. Then baaba when you, Imam Ali and I will not be there in karbala who will cry for my son? Who will cry for my son? The prophet said that Allah will create a people whose youth will cry for your youth, elders for your elders, their children for your children. Imam Hussain also asked his grandfather how will you treat my people he said that I will intercede for them. He then asked Imam Ali and he replied that I will slake the thirst of those who are thirsty. Then Imam Hussain asked his mother how will you treat those who cry for me. She replied that I will stand in front of the doors of heaven and tell Allah I sacrificed four children in your way and today Fatima asks justice and forgive these people their sins they cried for my son for whom none were there to grieve in Karbala----.

Questions

1) What is the difference between the physical light we see and the divine light of Allah?

- 2) Name a house in which the light of Allah is found (according to Abu Bakar).
- 3) According to the Quran 24:35 who are the masal (mathal) of Allah? That is to say who are the 'light on the light'?
- 4) Who should we obey according to the Quran? Name the sura and ayat.
- 5) Who do the ul il amr obey?
- 6) How does the 'election' after umar prove that Imam Ali is ul il amr and that Abu Bakar, Umar and Uthman are not?
- 7) Who has the ring of Suleiman?
- 8) Which wife of the prophet asked him not to eat honey? What ayat of the Quran was revealed after that?
- 9) Why did the prophet prolong his sajdah?
- 10) What did Bibi Fatima pray for (hint:who will cry for Hussain)? What did she say she will do for those who cry for Hussain on the day of judgment?

Moulana Sarkar Mehdi Majalis Five 2007

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ (8:7)

[Pickthal 8:7] And when Allah promised you one of the two bands (of the enemy) that it should be yours, and ye longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers;

[Pooya/Ali Commentary 8:7]

These verses refer to the two alternatives mentioned in the commentary of verse 5 and 6-the merchandise of the caravan or to face the Makkan army in self-defence. Some of the companions desired to capture the caravan with merchandise guarded by only 40 unarmed men, instead of confronting the strong army of 1000 fully equipped warriors, but the Lord willed otherwise. He desired to put to test their faith and cut off the roots of the infidels.

See commentary of Ali Imran: 10 to 13; 123 to 127 for the battle of Badr which has been referred to in these verses. The Holy Prophet learnt that a caravan of the Quraysh laden with merchandise, under Abu Sufyan, was coming from Syria. Abu Sufyan sent a message to Abu Jahl that the Muslims were planning to attack his caravan in order to seize the merchandise he was bringing from Syria. The Holy Prophet, as guided by Allah, decided to leave the caravan and march out boldly against the well-armed and well equipped Quraysh army coming from Makka under the command of Abu Jahl in order to destroy the Muslims in Madina, even though some of the very close companions opposed this policy. There was a party which was not wholeheartedly submissive to the divine order, but Sad bin Ma-adh and Miqdad said: "We will do as the Holy Prophet commands." The Quraysh army, full of zeal and fury, advanced to annihilate from the face of the earth the meagre band of 313 ill-fed and poorly equipped Muslims. The Holy Prophet met the advancing army of Quraysh at Badr situated at a three day's journey from Madina.

Those who were averse to fighting were not convinced that it was a wise or prudent decision, therefore, they felt as if they were being driven to death while death was staring them in the face. They were frightened and perturbed. It was the first trial Muslims were put to in order to prove their faith in the truth. It was also a clear proof that the Holy Prophet was the true messenger of Allah, because unless it was so he would have not risked total annihilation of the handful of Muslims, certain to take place if Allah had not assured him that they would win the battle. By Allah's help they won a splendid victory and the standard of truth was established, never to be lowered again.

Hamza, Ubaydah and Ali were sent by the Holy Prophet to fight against Utbah, Shaybah and Walid in single combat. Ali and Hamza killed all the three combatants but Ubaydah was seriously wounded and succumbed to his injuries. He is the first martyr. Then the general combat began. Ali and Hamza destroyed the army of Quraysh beyond recovery. They ran away to Makka. See commentary of Ali Imran 123 to 127. While Ali and Hamza were in the battlefield, a large number of the Holy Prophet's companions, acclaimed as the heroes of Islam, after his departure from this world, watched the fighting from a safe distance as unconcerned spectators.

In addition to the decision the Holy Prophet took (not to attack the caravan and take possession of the rich booty but to fight against the Quraysh army), the other facts which clearly show that it was the pagans of Makka who took the initiative to attack the Muslims are: the 13 days distance between Makka and Madina-the Muslim travelled 3 days to meet the pagans of Makka at Badr, who had already left Makka 10 days before with full readiness to destroy the Muslims; and the material as well as the mental condition of the Muslims who were so unprepared for such an encounter that they saw nothing but death waiting for them.

Dear friends I have recited an ayat to you today that I have recited here before. Those who have understood my topic please say salwaat. You are well aware of what I want to discuss. It does not matter that I do not dare to speak openly but you understand subtle speech.

Allah says that He will defeat and erase the kaffirs from this world. Truth will be established as truth by the kalima and falsehood will also be defeated by kalima. What are these kalimat? In difficulties the representative of right call to the kalima. Adam asked for forgiveness ask him how he was forgiven. Yunus was rescued from the fish ask him how? Ibrahim asked for protection from the fire and ask him whom he asked. Jesus is waiting for salaah behind whom? The prophet was helped at every step by whom? The answer is Ali. Ali said that he has helped all the prophets in a hidden manner but helped our prophet openly. The biggest representative of Islam raised his hands for prayer and said that at this time if truth is defeated then falsehood will establish itself. This was the battle of khandaq. There were a few muslims and a lot of kaffirs. The chief of the kaffirs was Amar Ibn Abd Wudd was enough to defeat 1000 in single combat. There were a lot of 'brave muslims' but all were afraid. When the prophet saw their restlessness he asked why they are afraid. They explained the reason. An old and wise man taught them to dig a ditch to keep the enemy away. The prophet liked this and asked that the ditch be dug. The moat was dug and the muslims were safe. Amar saw his army restless and saw the reason. He rode around the ditch and found a weak narrow spot in the ditch perhaps a weak person was lazy. He jumped his horse across this ditch and then threw a spear at the entrance to the tent of the prophet and challenged the army of muslims. The prophet asked who will take care of this dog. The battlefield was quiet. The bravest person in the universe was our prophet. The bravest kaffir was a dog in the eyes of our prophet. He said that if you

have belief and go against this person he is but a dog. The prophet had never called even a dog a dog. The person who threw refuse on the head of the prophet, the people who threw stones at him was not called a dog by the prophet. However the prophet called him a dog. Why is this? He came proud on a horse and challenged me. I called him a dog so that muslims till the day of judgment see any person come in this manner to the door of the prophet in the eyes of the prophet he is but a dog.

There is a lot of reward for reciting salwaat one of them is on the day of judgment you get hurs.

The prophet said who will take care of this dog? Why don't you challenge the dog? The bravest person of the time rose up and said oh prophet you do not know how brave this enemy. The prophet said he is a dog now what is he in your eyes. The brave muslim said that once I was on a journey with this man and this man alone pulled a sword of the thief and used a camel as a shield and defeated all the bandits. Oh muslim you think such a person to be brave but what of Imam Ali who plucked the door of khyber on two fingers. Ali kept getting up over and over and the prophet made him sit down. Had moula killed Abd Wudd on the first instance the muslims would say he has killed but a dog. However once the brave muslims called abd wudd a brave person then the prophet called Ali to go into battle. Moula was called close to the prophet and he kissed him on the forehead and put his amama on Ali's head. He said do you know who this is this is Amar ibne abdu wudd. Ali said I am Ali ibne Abu Talib. This is the only place where the prophet asked this question.

Finally, a few of the Quraish's more valiant warriors, 'Amr ibn 'Abdwadd, Nawfil ibn 'Abdullah ibn Mughirah, Dhirar ibn Khattab, Hubairah ibn Abi Wahab, 'Ikrimah ibn Abi Jahl and Mirdas al-Fahri, succeeded in crossing the moat.

'Amr called for battle; nobody responded; he was considered equal to one thousand warriors. History accounts state that all the Muslims were as though birds were sitting on their heads: they were too afraid to raise their heads.

Three times did the Holy Prophet exhort the Muslims to give battle to Amr. Three times it was only 'Ali who stood up. In the third time, the Holy Prophet allowed 'Ali to go. When 'Ali was going to the battlefield, the Holy Prophet said:

"The whole faith is going to fight the whole infidelity."

'Ali invited 'Amr to accept Islam, or to return to Mecca, or to come down from his horse since 'Ali had no horse and was on foot. 'Amr alighted from his horse and a fierce battle ensued. For a while, so much dust covered both warriors that nobody knew what was going on. Once 'Amr succeeded in inflicting a serious cut on 'Ali's head, yet after some time, 'Ali killed 'Amr. Concerning this battle, the Holy Prophet said:

"Verily, one attack of 'Ali in the Battle of Khandaq is better than the worship of all human beings and jinns, up to the Day of Resurrection."

None are like us the lovers of Ali

We had majalis all night but we are not tired

Then the prophet introduced that Amar the son of Abdu Wudd and Ali said that Ali is the son of Abu Talib. Once the perfection of each side was completed then the prophet said that the perfect and total iman is going toward the perfect and total kufr. The prophet is saying that over there the father and son are both kaffirs and over here both father and son are momins.

Moula Ali then went with the zulfiqar the proof of Imamah. Zulfiqar was used and Moula said takbeer and the head of Amar was in his hand. The other 'brave muslims' said look how Ali is walking so proudly. This manner was loved by Allah.

Moula Ali walked toward the prophet. When Amar was killed by Moula Ali Amar's sister went to the battlefield and saw her brother. She instantly said oh my brother I would cry for you all my life but I will not do so now. This is because your killer is a soul who is merciful. She said this as the corpse had the armour on it. At that time the arabs stripped the dead enemy of his armour and sword and clothes. Ali didn't do this as what would he do with the clothes of the kaffir, the sword of kaffir and the jewels. He had the zulfiqar and Ridwaan brought clothes for his sons and his ring was given in zakaat.

Amar's sister said that your killer is a merciful soul and I will not weep for you. The enemy of Ali disliked this instantly. I will not cry she said. As soon as she said this the enemy of Ali stepped forward and said what are you saying. She repeated this. He said do you know who killed him? He said Ali did. She said Ali killed my brother. She said that my brother I will not cry any more, your killer is the one whose father was called the light of Mecca.

Oh my moula you are such a honored killer that you made the sister of your dead enemy praise you and your father in the battlefield of Khandaq. Killing is a sin in every religion. This sister should have accused Ali in Khandaq. She didn't do this instead praised Ali and his father. She didn't see what is the matter, where is the truth where is falsehood. She didn't study the combatants. She just saw that if Masoom like Ali is on one side then the enemy deserves death even if it is her brother, a sahabi or anyone else. Who is she praising the killer of her brother and who is complaining to the prophet; companions of the prophet. She has not yet read the kalima and knew who is worthy of killing and who is worthy of praise, oh muslim you have not understood this so far. Voices are raised saying do not read this read about the prophet, tauheed not about Ali. Where did you bring Aliun Wali Ullah – if you had not run in the battlefield you would get it too. The door of the imambargah is open and anyone can come in and take what they want. We have brought this from the open field and have no hesitation about hiding it. You hide deficiencies not perfection. You might have heard it often how eloquently your speakers speak. They say they have the right to say so. They are not speaking and praising the speaker but indeed the speaker is speaking such truth that his speech becomes eloquent. The biggest benefit of loving Ali in this world is that you will never be shy and never bow your head. Your head may be cut but not bow.

The beauty of Yusuf was something else and that of Ali something else. Heads are cut here and fingers there. When they saw Yusuf did the women of Egypt know that they would cut their fingers. Zulaiqa had said that cut the lemon when you see Yusuf. They

cut their fingers but did not feel the pain. Think of the beauty of the moon of bani hashim we do not see him neither do we see the alam. We see the alam similar to his alam and the swords are on our heads and our bodies and we do not feel the pain.

Masahib il akhtiyar says that when Hussain gives his last salaam then Mohammed Ibn Abbas who was 6 years old saw that Sakina and Zainab were crying. He saw this and he was Abbas's son he came close to Sakina and asked why are you crying. She said do you not know that my father is about to be martyred. Mohammed Ibn Abbas heard this and said oh sister wipe your tears as long as I am alive I will not let your father die. He got up from sakina's side and went to his mother the wife of Abbas. She asked him oh mohammed what is the matter? He said oh mother tell me why are Sakina and Zainab crying. She said this is as your master is going toward his martyrdom. He said my moula is the commander and a commander never goes to his death. His mother replies that oh my son when the alamdar dies then the commander has to go. The little boy asks did the alamdar die? She replies oh mohammed your father (Hazrat Abbas) was the alamdaar of this army. Mohammed Ibn Abbas then begged of his mother that if someone becomes the alamdar of the moula's army then will he not go to die? The wife of Abbas said that my son who is alive that can be alamdar of this army. The boy heard this and left the tent of his mother and went to his fathers tent and found a broken lance tied a standard to it and went to moula Hussian and said return to the tent I will be your alamdar. Hussain broke down and cried on hearing this. He picked up mohammed and kissed him on the forehead and said that your son is now alamdar oh Abbas. Hussain then held the side of Mohammed Ibn Abbas and took him to Zainab and told his sister oh my sister do not let go his hand until I am martyred. The boy kept begging to his aunt to let him go so that he could stop sakina from being orphaned.

Questions

- 1) Who was the kuffar warrior who jumped across the moat in Khandaq?
- 2) What did the prophet call this man? What did other 'brave muslims' call him?
- 3) What was his father's name?
- 4) What did the Arabs do to their enemies defeated and killed in battle?
- 5) What did the sister of the man killed by Imam Ali say about him?
- 6) Who was the alamdar of the army of Hussain?

Who wanted to become the alamdar of the army of Hussain?